

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT MORE LIGHT!"—Goethe. "WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

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SATURDAY, JULY 3, 1920.

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NOTES BY THE WAY.

Miss E. Katharine Bates, writing to us on the subject of her latest book, "Children of the Dawn," suggests that the theory of "etheric children" which she sets out in its pages may be a little too bizarre for the average reader or critic. She quotes the remark to her of the perplexed editor of a well-known magazine: "But why not make a fool of oneself if it is the best way to knowledge?" We quite agree. Some of us have to utter or espouse ideas that may appear utterly fantastic to the general mind, in order that a new truth may win attention. If it is really a truth we may be sure that in the end it will justify itself, and become part of the general knowledge and experience. The early travellers of the world had to relate stories of fish that fly, and fish that walk on dry land, of birds that have no wings, of beasts that lay eggs, and other wonders, all familiar to us to-day, but to the untravelled intelligence of earlier days plainly impossible and untrue. It is much the same with the subjects of which we treat, as Miss Bates eloquently testifies in her letter in allusions to the etheric body. We are well familiar with the arguments. "But if we don't have to eat in the next world, why do spirits have teeth: and if they don't talk as we do, what is the use of their tongues?" Again, "If they move from place to place by a mere act of will, flying through space, of what use are legs to them?" And so on, *ad infinitum*. Those of the inquirers who use imagination and look beyond merely mechanical forms of thought arrive at the reasons in due time. The rest must wait. They will find out all about it in the end. But in the meantime they might try to think out some of their problems. The obstacles occasionally seem insuperable. They are not. And they have their uses. They are intended to make us think, to exercise our spiritual muscles, to strengthen our mental digestion.

Let us pursue the question a little further. Nothing of the physical order goes into the spiritual world. That is plainly apparent. But behind every physical organ and form of activity lie essential principles, basic ideas. These express themselves in some form or another through all the ascending grades of the life of man as a spirit, unless, as may be the case in the higher orders of spiritual life, some of them become obsolete, and are transmuted to other expressions. But that is, of course, speculative. We should find it impossible to understand such metamorphoses, even if they were explained to us. The spirit world, as we understand it, is not a mere duplication of this world in

an attenuated form, because if you refine and rarefy material substance to a sufficient degree you simply come back at last to your starting point. It is life on another scale, in another grade. If we could by some magical process cause a man or a house or a tree to become invisible and intangible, they would not thereby become spiritual existences, although that seems to be the idea of some of our spiritualistic friends of a materialistic turn of mind. It is a question of different forms of manifestation rather than of mere mechanical duplications, however rarefied. That, at least, is our idea of the matter, about which it is not well lightly to dogmatise.

"Pre-requisites for the Study of Jacob Böhme," by C. J. Barker (J. M. Watkins, 1/- net), is a useful introduction to the works of a mystical author whose attractions are for an elect few. Mr. Barker discusses the question of Böhme's position and mental state with understanding and critical ability. Böhme, it is pointed out, was entirely destitute of the intellectual ability for dealing with such subjects as he handled, that is to say he was a reporter rather than an interpreter of the experiences which fell to his share. Those who contemplate embarking on a study of Böhme will be well advised to equip themselves with Mr. Barker's essay as a preliminary. It will clear away some of the difficulties. There are several passages in the pamphlet which we should like to quote, so admirably do they illustrate its author's method. We must be content with one citation:—

If you must read Böhme, read him. But look not for an M.A. in the University of Divine Wisdom. Go back to the kindergarten of your earlier days and look for Böhme there. Look for no Master of Arts, but for an artless child playing around his Father's knee with the little models his Father has made for him. Sit down beside him, and be not over-anxious to learn the lesson he is learning. Approach him, not as if he were a teacher, but as a little playfellow, and his heart will be rejoiced by your recognition of the fact. And you and he will get to know each other far more intimately than you imagine.

FAREWELL LUNCHEON TO SIR A. CONAN DOYLE.

There is a widespread desire amongst Spiritualists at large that a farewell luncheon should be given to Sir A. Conan Doyle prior to his departure to Australia. Sir Arthur and Lady Doyle have been approached on the subject, and cordially accede to the proposal.

Will those who desire to be present communicate with the Secretary, Luncheon Committee, at this office. The charge per head will be 7s. 6d. The date will be announced shortly.

IMAGINATION AND FAITH.—We often think we believe what we are only presenting to our imaginations. The least thing can overthrow that kind of faith. The imagination is an endless help towards faith, but it is no more faith than a dream of food will make us strong for the next day's work.

—GEORGE MACDONALD.
If you claim the Fatherhood of God, you must live the Sonship. If God is your Father, man is your brother, and though as an individual you cannot solve the social problems of the age in which you live, you can, at least, throw yourself on the side of the Eternal Goodness in times of reproach and blasphemy.—ARCHDEACON WILBERFORCE.

"PLAYING WITH OCCULTISM."

A REPLY TO DEAN INGE.

BY STANLEY DE BRATH.

The Dean of St. Paul's is a learned and weighty personage. He has been selected to deliver the Romanes Lecture this year. It will be remembered that Professor Huxley, when filling the same chair, chose as his subject "Evolution and Ethics," and showed that the state of civilisation, which shows progress, is more correctly represented by a garden in which an ethical intelligence eliminates weeds and encourages flowers, than as a jungle in which the only law is the will of the strongest. Huxley was an agnostic and a believer in progress—the Dean is a Christian and discourages that belief. It is not surprising that he should be very generally misunderstood.

From this lecture as reported in the Press, and from his "Outspoken Essays," his position would seem to be:—

1. That "progress" is not an inevitable and continuous sequence expressed by a law of Nature;
2. That all real progress is by the achievements of individual effort;
3. That advance in arts and sciences is of such small importance as compared with moral progress as scarcely to deserve the name;
4. That the Church is a human institution, made by man, not by Christ, and "does not represent His gospel, but the opinions of a mass of nominal Christians";
5. That the present regression in morals is such as to menace the very existence of Western civilisation;
6. That the only remedy for this state of things is to put the ethical teaching of Christ into practice.

With the first and second of these statements all evolutionists will agree; in all evolution there is the possibility of regression and consequent extinction. In the remaining statements many, if not most, Spiritualists will also concur. It is, therefore, somewhat curious that the last of the "Outspoken Essays" should be a vigorous attack on Spiritualism; the more so that, as Myers said, without the evidence of the supernatural facts it is probable that a century hence no man would have believed in the Resurrection of Christ, whereas with that evidence there will probably be none who disbelieve it.

The Dean says:—

The moment we are asked to accept "scientific evidence" for spiritual truth, the alleged spiritual truth becomes for us neither spiritual nor true. It is degraded into an event in the phenomenal world, and when so degraded it cannot be substantiated (p. 269).

In a sense, this is true; "scientific evidence" is always evidence of fact; the inference from the fact is another matter. But, surely, scientific evidence for a phenomenal event does not nullify its noumenal cause? The evidence of the Evangelists is, if we consider it genuinely reported, of ocular and tangible facts, i.e., it is, as far as it goes, of the nature of scientific evidence. The modern experiments on the dematerialisation and rematerialisation of flesh and bone, and on the persistence of life apart from ordinary matter, render St. John's accounts quite easily credible. The Dean, we may suppose, accepts those accounts. Assuming this to be so, we may ask, was this a personal return, or was it not? If it was, does the Rev. Dean think such personal appearance degraded into an event in the phenomenal world? Or does he admit it as the demonstration of survival of the first among many brethren?

What does the Dean understand by "scientific evidence"? It is the evidence of the senses carefully collated and compared. It differs from unscientific evidence in that scientific men proceed by eliminating disturbing forces, by arranging and classifying facts, and accept nothing as fact until by repeated experience of the same results under the same conditions, cross-checked by every conceivable method, it is no longer possible to refuse recognition. Is that kind of evidence less trustworthy than the spoken or written words of men, such as the dicta of classical scholarship in which the "Essays" abound?

Scientific evidence has established by photography the reality of materialisations, the existence of a primary form of ideoplastic matter, and has shown that this plasma can not only assume living form, but can also carry power. It has shown that intelligence can and does exist apart from the physical brain. It has proved the reality of portraits of deceased persons on the photographic plate, and has produced a mass of evidence of intelligence operating which cannot be referred to the sub-consciousness of the experimenters; e.g., the Wimereux experiment* in which the communicating intelligence, to prove his reality, gave fractions of a message to one automatist at Wimereux, near Boulogne, and other fractions to an independent automatist in Paris

* "Contribution à l'Etude des Correspondances Croisées." Société Universelle d'Etudes Psychiques. December 20th, 1913. (Durville, 23, Rue St. Merri, Paris.)

within the same hour, each portion making no sense till the parts were juxtaposed. "Science" draws no inference from these things, it merely substantiates them by varied experiment.

The Dean points with scorn to the inquest on Galileo, but his own position is scarcely dissimilar. The Inquisitors considered their theology infallible, and therefore, refused even to look through the telescope. The Dean has no such excuse; he says, "Christ's miracles must be relegated to the nebulous sphere of pious opinion," and he falls foul of Bishop Gore for refusing ordination to all who do not believe *ex animo* in the Virgin Birth, but, like the Roman Inquisitors, he has obviously not examined the facts revealed by the psychic research of the "highly educated men" who, as he considers, "have been playing with occultism and gratifying their intellectual curiosity by exploring the dark places of perverted mysticism."

His attitude towards science in relation to these things is made clear by his attitude towards evolution. "Nature's figure," he says, "is not the vortical line, nor even the spiral, but the circle." With all due respect to the Dean's undoubted literary learning, this is simply not so. Circular movement is almost unknown to Nature; the axis of most plants is vertical or spiral, most radiant energy proceeds in straight lines, and the path of the planets in space is a spiral. The Dean's statement is merely a figure designed to support his belief that no evolution towards a better order is in the nature of things. He says, "Evolution and involution balance each other, and go on concurrently. The normal condition of every species on this planet is not progress, but stationariness." He has little or no belief in progress for human nature, and ridicules the idea that "though human beings have made a poor thing of their lives here, yet if their training is continued after death, they may all come to perfection." This, he says, is a "myth of progress," which has taken hold of imagination in the teeth of science and experience. "If there is to be any improvement at all in human nature itself, we must look to the infant science of eugenics" (p. 25).

We may fully admit the value of eugenics without erecting that application of a principle into the principle itself. To do that is much more like "the last refuge of Materialism" than any psychic research. The Dean's argument appears to be that Nature is not a unity, but is departmentally various: there is no continuity in its workings, however much the teachings of experience, scientific discovery, and the existence of remarkable coincidences may give the illusion of a continuous law.

Now, it is precisely this divorce of Religion from Science—this notion of disparity and discontinuity erecting an impassable barrier between Matter and Spirit—that has created the confusion which psychic research has allayed in the minds of those men of science who have devoted themselves to the verification and analysis of the supernatural facts. This supposed barrier is simply human ignorance. It is being broken down from the material side by the demonstration that the atoms which make chemical matter are centres of electrical energy composed of positive and negative electrons; thus working towards a physical Monism. It is breached on the psychic side by the demonstration that intelligence can, and does, exist apart from the organism. Religion has proclaimed from the very beginning that all material things proceed from the Creative Spirit, and have their origin in spiritual laws. "In the beginning, God (Who is Spirit) created the heavens and the earth." They are, therefore, indissolubly linked with Mind. It is not the fault of Revelation that men have interpreted its statements as implying a purely extrinsic Deity.

But the Dean "cannot help being convinced that if communications between the dead and the living were part of the nature of things, they would have been established long ago beyond cavil." Nothing, not even the sphericity of the earth or the law of gravitation, is beyond cavil; but what is his reason for this conviction? That "there are few things which men have wished more eagerly to believe." There are two flaws in this reasoning. In the first place relatively few men wish, or ever have wished, for such communications; they are far too absorbed in the things of this life. In the second place the possibility was, till recently, admitted. Even now a stock argument is that it has always been known and no good has come of it. Are there not abundant references from Socrates onwards in the history of the "supernatural," in all ages and nations, to this very thing? If the Dean accepts the story of Saul's visit to Endor, was not the idea of a veridical message from Samuel received "beyond cavil" for centuries? At any rate, the Dean, had he lived while the statute for burning heretics was valid, would have found it dangerous to cavil at that idea. Was not the belief that such communications were possible the foundation for all the superstitious practices of the Middle Ages? Everyone believed it as an established fact till a purely materialistic science, scorning psychic research, denied the existence of Spirit in any form soever.

(To be continued.)

L.S.A. MEETINGS.—Mrs. E. A. Cannock will give clairvoyant descriptions at the London Spiritualist Alliance, 6, Queen Square, on Thursday next, at 8 p.m.

Will the reader who suggested that Light should be put into Braille send her name and address to A. M. H., care of this office?

"THE LIFE BEYOND THE VEIL."

THE FIRST VOLUME OF THE REV. G. VALE OWEN'S
FAMOUS SCRIPTS.

It was during the earlier days of the great war, that is to say in the year 1915, that the Rev. G. Vale Owen sent us several volumes of his now world-famous messages. They were altogether too long to print in *LIGHT*; moreover, we had a strong feeling that as a whole they should make their appearance in some form that would give them a vastly greater publicity than this journal could bestow. So we contented ourselves with publishing a few chapters that seemed suitable for quotation, and then waited, on the alert for an opportunity of dealing with them on a larger scale. It was almost a hopeless enterprise in the dark days which followed when the fate of civilisation seemed to hang in the balance. But the hour came—and the man. The result is before us to-day.

The present book—"The Lowlands of Heaven"—is the first of a series of four. The next volume, entitled "The Highlands of Heaven," is to be issued this month. Obviously such criticism as may be offered must be limited in range. It cannot be complete until the whole four books have appeared and everything the messages have to tell us has been told. We know that even before the scripts began to appear in the "Weekly Dispatch" they were the subjects of vehement abuse, a fact which would lend itself to the satire of cynics. But satire is quite needless; the fact has an eloquence of its own. After the scripts appeared, the volume of abuse slackened appreciably. Some were frank enough to admit that they had judged a matter without hearing it.

The appearance of the present volume will doubtless awaken a thousand verdicts, many of them diametrically opposite to each other. It is impossible to submit the book to the ordinary canons of literary criticism. In his appreciation on page vii. Lord Northcliffe refers to the great beauty of many of the messages, and he writes:—

"It seems to me that the personality of the Rev. G. Vale Owen is a matter of deep importance and to be considered in connection with these very remarkable documents. During the brief interview that I had with him I felt that I was in the presence of a man of sincerity and conviction."

Sir Arthur Conan Doyle, in his Introduction, refers to "the ever ascending beauty of the narrative, rising steadily until it reaches a level of sustained grandeur." And he says:—

"Remember that there is no narrative upon earth, not even the most sacred of all, which could not be turned to ridicule by the extraction of passages from their context and by over-accentuation of what is immaterial. The total effect upon your mind and soul is the only standard by which to judge the sweep and power of this revelation."

Mr. H. W. Engholm, in some prefatory notes, not only gives some instructive particulars of the circumstances in which the messages were received, but adds his own views. He finds that the communications are of high importance and far-reaching significance, and that they will seem to many to shed new illumination upon passages in the Bible, the interpretation of which has hitherto been regarded as obscure.

Here, then, in part, are the views of three competent critics. We are assured of the utter sincerity of each, and if it is objected that they may not be impartial verdicts, a question is raised that may react destructively upon the judgments of the opposition. For on this subject it has been too long the fashion to suppose that a man must be eminently impartial if he knows nothing of the question at all, and the results are nearly always ludicrous. We distrust equally the judgments, whether favourable or unfavourable, of those who are plainly unqualified to pronounce an opinion, especially on subjects so complex as those with which *LIGHT* is concerned. In the present instance we have a matter that goes beyond all ordinary standards of criticism. Sir Arthur Conan Doyle clearly sees this when he writes that "the total effect upon your mind and soul is the only standard by which to judge the sweep and power of the revelation."

So here it is very much a matter of judging by results—the pragmatic test.

For the present writer the book is charged with inspiration and illuminative meaning. It is the opening of a door to a newer vision of life, and possesses a historic significance in the annals of spirit communication. But it cannot be judged aright apart from the conditions of the time or the circumstances which attended its entrance into the world. These things—some of them yet unknown to the general public—afford commentaries and sanctions that amply confirm the attitude of those who have had personal charge of the matter, and who alone are fully competent to pronounce on the true nature of the revelation. The work is a part of the life of our day and cannot be wholly detached from it. There are those, many thousands of them, for whom this revelation is meant and who will receive it gladly, as something for which they have long waited. There are others in whom it will awaken only anger and annoyance, and yet others whose attitude towards it will be complete indifference. It is not for them. It conveys a message not only of the letter but of the Spirit, and those in whom the book finds a

response, and to whom it will bring solace, light and power will be those best entitled to speak with knowledge concerning it. "Spirits are not finely touched but to fine issues," and the fineness of the touch may pass beyond all canons of everyday existence—art, literature or logic.

PROFESSOR DE MORGAN ON PSYCHIC EVIDENCES.

[We take the following extract from the remarkably fine preface by the late Professor De Morgan, the famous mathematician, to the book, "From Matter to Spirit," which, although issued under initials, is known to have been by his wife, Mrs. C. De Morgan.]

The commonest of all questions is, "How do you account for . . . ?" and woe to him who, not having an answer of his own, shall refuse to accept that of the querist. So habitual is this propensity that even irony fails to tell upon it; what is the use of quizzing the action of the lungs or the circulation of the blood? In one instance a joke about explanations has been taken for fact, and explanations given of it. Bacon, or Selden, or some such dry humorist, put forth the sarcasm of the old man who took Tenterden steeple to be the cause of the Goodwin sands, because he never heard of the sands until after the steeple was built. Those who should have been hit by this, but were not, accepted the fact, and proceeded to account for it. They put forth that some funds destined for lights or other warnings were diverted to build the steeple; whence of course increase of wrecks. So it would seem that any sarcasm aimed at universal expositors may be but a missionary to the cannibals, one dinner more.

All who have studied the history of opinions will feel satisfied that the matter is in the right train. Try to balance a level on the palm of the hand with the bubble in the middle: who can do it? Not one in a hundred. The little air-drop is always in extremes; it may stay in the interval for a few seconds, and then comes a tiny unconscious motion which sends it right up to one end or the other. This is a true picture of the mode by which human intelligence deals with conclusions; and this is the way in which we come by all we know in most things. If, being in all other respects what we now are, we had been a cautious, logical, self-knowing set of improved gorillas, content to wait for a decision until we had got what your way-feelers call ground enough, we should have made what we knew four thousand years ago ground enough to sleep upon. But, being what we are, we hunt our arguments, not to arrive at opinions, but to support them. Of the book of Nature, and of the book of experience, may be said what was said long ago of another book, that we search for what we want to find, and take good care to find it. This is our character, and we must not quarrel with it; we have got a great deal by allowing it to have its way, and we may expect more; one side or the other, or both together, catch a truth and cut its wings; a hundred years hence it will matter little which.

Those who affirm that they have seen faith-staggering occurrences are of course supposed to be impostors or dupes. To this there can be no objection: a pretty world we should live in if the arrangements did not demand moral courage from those who offer evidence of wonders. For every truth which cowardice has delayed, a thousand falsehoods have been prevented from gaining existence. But there is one mode of treatment which, though not of any ultimate harm as to the matter in hand, is of bad example; the visionaries are reproached for not accommodating their narratives to the swallow of their hearers. In many ways it is intimated to them, in effect, that they ought to have come forward with something less extraordinary, in order that they might have been believed; as if the object of a story were assent and nothing else. This is a principle of danger when applied, as it is every day, in our courts of law. The examining counsel draws himself up and—with that fearful moral elevation which it is given to none but the brief-holders to attain—thunders out, "Do you expect the jury to believe . . . ?" Honour to the first judge who shall stop the volley with "Brother Buzfuz! the witness is to mind his *truth*; the jury will take care of the *credibility*." In the courts of law, I say, this is a dangerous principle; because good or evil, justice or injustice, will be consummated before the court rises. But out of court, in matters of asserted fact or theory, the harm is transient, the good permanent. The man who demands a credible story, and makes onslaught upon all that is beyond his power to receive, as certainly either falsehood or delusion, is far more useful than he knows of, though not exactly in the way he thinks of. He takes himself to be separating the wheat from the tares; but God has been kinder to our race than to leave that matter in his hands. He cuts everything to the ground; but the wheat of the moral universe has a durable root, which gives growth after growth, each stronger than the last; while the tares, though their roots are all pretty tough, have shoots which are weaker and weaker. Hack away, then, say we to him, and never stop to look what is before you; your work is judged by quantity, not by quality.

"I am absolutely convinced of the fact that those who have once lived on earth can and do communicate with us."
—SIR WILLIAM BARRETT.

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THE BALANCES.

A MESSAGE OF CONFIDENCE.

We all have to live a great deal by Faith, even the most sceptical of us—faith that the sun will rise tomorrow, faith that life will continue the same as regards its general principles as it has always done, faith in each other. When faith fails—if it could fail—life, human life at least, would be at the end of its tether. Faith, in short, has a much larger meaning than implicit belief in any particular body of doctrine.

But equally a part of every well ordered life is Reason. A true man should be able to give a reason even for his faith, whatever it may be. That ability provides him with a sure anchor in the present troublous condition of the world. It gives him security against the panic-stricken cries of alarmists and pessimists, whose faith fails them because it is not established on Reason.

Ask such a man, for example, if he fears that the world is hastening to decay and disaster, and he will assure you with a smile that he has no such dread, because he has observed that it is governed by an Intelligence vastly greater than the sum-total of the intelligence of its human inhabitants.

If that is too large a proposition, he can descend to smaller instances. He will tell you of what he may call the Law of Diminishing Returns which means that no tendency in any direction can continue indefinitely. It is always checked, turned about, and taken up into a larger movement. Disease, famine, physical or moral degeneration can only travel a certain distance and then, when they have reached their acme, they begin to fail and diminish.

A similar law applies even when the tendency is towards some imagined good, wealth, power, dominion, world-supremacy. He will point you, for instances, to the rise and fall of epidemics, of markets, of civilisations and nations; in short, of everything, small or large, which is characterised by movement. It is a law of Nature. There is no resisting it, for it is founded on a universal principle in operation everywhere, from a speck of dust to the greatest sun or planet. Examined on the point, our imaginary philosopher could give you any number of examples, and confidently defy you to furnish any instance to the contrary—attraction and repulsion, rise and fall, growth and decay, ebb and flow. In that way he would answer the jeremiads of all the gloomy Deans and others—who tell the world that if this, that or the other movement, fashion or tendency continues unchecked, all kinds of catastrophe will result. There is much virtue in an "if." Nothing ever *does* continue unchecked. But for the operation of that check the earth to-day would be entirely occupied by certain kinds of prolific insects or other vermin. The sea would long since have become stagnant and horrible. The herrings alone would have filled it, since their tendency to increase would have been "unchecked." That, of course, is a mere absurdity, but it is the appropriate consequence of the absurdity which provoked it.

It is not merely that the alarmist of this type has no faith in God. He has not even faith in Nature. We have been told of the awful consequences of allowing Spiritualism to go unchecked. Oh, it will be checked all right, but not perhaps by anti-Spiritualists. It will be kept in order by those same natural laws which ordain that nothing shall go too far in any one direction. When Materialism looked as though it would carry the whole race down to dusty death, it was checked

by the rise of this same Spiritualism. When Spiritualism has done its work, and sufficiently leavened the thought of the race, any injurious tendencies it may have as a result of being carried to extremes will be severely pruned and discouraged. Tennyson was right when he wrote that even a "good custom" might "corrupt the world."

We see the vision of a universe in which everything is kept in perfect balance. Life is checked by death, but death is equally checked by life. None know that better than the Spiritualist, whose faith and knowledge should give him a larger vision of the world than any that has yet been attained to by mortals—that is, if he is an intelligent Spiritualist. For him there is "world without end," life without end. He sees that a great Purpose enfolds all the laws that govern the rise and fall of things and hears without a quail of all the dreadful things that are going to bring the world or the race to an end but have never yet come within a thousand miles of succeeding, because the world and the race are not made that way. And if his Spiritualism has gone thus far it will infallibly have taught him not to be a mere "stock-fish," an apathetic spectator of world-movements but to have a worthy part in them. For it is better to be checked for going ahead too rapidly than to be prodded from behind with sharp goads. It may even be better to move in the wrong direction than not to move at all.

SPIRITUALISM AND THE "OUTLINE OF HISTORY."

By C. V. W. TARR.

Mr. H. G. Wells, in writing his "Outline of History," has undertaken a stupendous task and is executing it in inimitable fashion. Whatever may be the defects of the work up to its present stage, it cannot be denied that, for boldness of conception, lucidity and conciseness, it is unsurpassed. It is just what intelligent working men, probably more than any other class, have been looking for, to obtain that connected view of human and world evolution which seems almost impossible of attainment by the ordinary haphazard method of study to which the working student is so often condemned.

Having said this much in appreciation, one is bound to say that the work suffers, and will suffer more, with the lapse of time, from that limitation of outlook which is the inevitable result of the failure to view the facts of life and evolution in the light of Spiritualistic philosophy. For example, Mr. Wells, in his otherwise excellent treatment of the lives and teachings of Jesus and Buddha, puts on one side as "miraculous and incredible additions" everything that does not conform to his conception of normal human life and psychology. In other words, he throws away the genuine psychic elements and supernormal phenomena, recorded in the lives of these great teachers, with other elements which may quite justly be described as "miraculous and incredible additions." That modern psychic science has demonstrated the reality of supernormal faculties and phenomena, that it has demonstrated the fact of discarnate human activity and inter-communion between the two worlds, and that these facts throw a new and wonderful light on just those records of history, sacred and secular, which have been in effect shelved and labelled "miraculous," "not to be touched," or "outside human comprehension," is magnificently ignored by the great novelist. The psychic factor in evolution and history, as conceived by the philosophical Spiritualist, does not seem to enter Mr. Wells' thoughts. As a learned friend remarked to the writer, "It is a pity the 'Outline of History' did not wait a little longer." Still, we cannot have everything all at once, and Mr. Wells may well retort that he has attempted an "Outline of History" on new and bold lines, while his Spiritualistic critics have done nothing at all in this direction. However, one cannot help thinking, "The light is here, but it is not comprehended." The time must surely come when science, history, religion and philosophy will be dominated and vitalised by those very psychic principles of interpretation which are now dependent for acceptance on the personal predilections and experiences of individuals, instead of being, as they should be and will have to be sooner or later, integral to the knowledge and research of our time.

THE stupidity of calling oneself a Christian, and doubting if we shall know our friends hereafter! In those who do not believe such a doubt is more than natural, but in those who profess to believe, it shows what a ragged scarecrow is the thing they call their faith—not worth that of many an old Jew, or that of here and there a pagan.—GEORGE MACDONALD.

FROM THE LIGHTHOUSE WINDOW.

A farewell luncheon is to be given to Sir Arthur Conan Doyle and Lady Doyle prior to Sir Arthur's departure to Australia on a lecturing tour. Spiritualists will welcome this opportunity to meet Sir Arthur and to mark their appreciation of the wonderful work he has been doing throughout the country. Further details will be given next week.

Two hundred delegates are expected at Reading to-day (Saturday) in connection with the Annual Conference of the Spiritualists' National Union. The Town Hall has been secured for the meetings, and the Conference will be addressed by Mr. Stanley De Brath.

Miss Estelle Stead held an At Home at the Stead Bureau on Monday last at which there was a large gathering, and a very pleasant couple of hours were spent. Short speeches were made by the Rev. Walter Wynn, Mr. H. W. Engholm, Mrs. Etta Wriedt, Professor Coates and others. Mrs. Ross-Shore recited and Miss Joan Dilla sang. Miss Stead received many congratulations on the progress of the Bureau.

On Monday, July 5th, Mr. W. T. Stead's birthday, there is to be unveiled in London and New York a bronze plaque portrait of the famous journalist which was commissioned by British and American journalists in the year preceding the war. Arrangements are in the hands of the Institute of Journalists.

Miss Irene Toy Warner was married to Mr. Albert Warner-Staples (South Africa) at Bristol on June 27th. Miss Warner will be remembered as a contributor to our columns. She was one of the first ladies to be admitted to a Fellowship of the Royal Astronomical Society.

The mystic pictures of Mrs. Claud Scott which have been on exhibition at the Stead Bureau have attracted many visitors, who have displayed the utmost interest in them.

The Archbishop of Canterbury has accepted a number of the Rev. C. L. Tweedale's pamphlet, "Present Day Spirit Phenomena and the Churches" for distribution among the bishops attending the Lambeth Conference.

Of the two hundred and seventy Bishops who have accepted the invitation of the Archbishop of Canterbury to meet at Lambeth, seventy are from the United States and about one hundred from the Dominions and Colonial dioceses. The Conference (says "The Times") promises to be of greater importance and more general interest than any of the five which have taken place since the first was held in 1867.

The business proceedings of the Conference begin on July 5th. Among the subjects set down for consideration on that day are, "The Christian Faith in relation to (a) Spiritualism; (b) Christian Science; (c) Theosophy." Speakers: (a) the Bishops of Oxford, Goulburn, and Grahamstown; (b) the Bishops of Ottawa and Western New York; (c) the Archbishop of Dublin, the Bishop of Madras.

The Rev. H. B. Freeman, M.A. (Associate of the Society for Psychical Research), publishes in the "Burton Daily Mail" (June 8th) the first of four articles entitled "Another View of Spiritualism," being a reply to a series of fourteen articles against Spiritualism which have appeared in the same paper.

Mr. Freeman writes, "I have thought that it might be interesting to some readers, as it would certainly be satisfactory to myself, if I set down some of the reasons, which have led me finally, after reading about the subject and studying it for nearly thirty years, to the conclusion that, under rare and favourable conditions, and in a limited and imperfect way, those whom we call dead can still communicate with the living. In this idea I find nothing contrary either to reason or to revelation. If we are encompassed about with the invisible waves of an ocean of immortality, it would seem strange, if a few drops did not now and again 'slop over' (as it were), into our terrestrial life."

He continues, "I wish to wander down no by-ways, as I march unashamed along what seems to be charitably termed 'The road to Endor.' I observe in passing, that, though poor Saul, when he went to consult her, had made a sad mess of his life, this witch of Endor appears, according to her dim lights, to have behaved like a clever and kind-hearted sort of lady; and she at least told the unhappy King the truth, and then revived his exhausted energies by giving him an excellent dinner."

The appearance of a Psychic Number of "Life" (New York) is evidence of widespread interest in the subject in America. The comic side, as befits such a paper as "Life," is naturally to the fore, and bright and witty letterpress and cartoons are contributed.

But in the midst of the lighter side there appears an article in sober vein. The writer, after discussing various aspects of the movement, writes, "Out of all this obscure activity it seems likely that there is slowly coming new knowledge, and that of great importance."

He continues, "Religion borders Spiritism on the one side, and physics crowds up to it on the other. Both sides of it are being studied by minds that seem competent, and, especially on the physics side, a mass of facts is accumulating that scientists can examine without serious scandal or detriment to their reputations. Some kinds of knowledge come up through the simple to the expert; sometimes they don't get as far as the expert, but if they are important enough usually they do, and come in for examination." To understand the significance of the above we must try to imagine the effect of the appearance of a psychic number of "Punch," for it is to this famous weekly that "Life" in some degree approximates.

The "International Psychic Gazette" (July) publishes a very interesting account of an interview with the widow of Dr. Forbes Winslow in which she relates experiences of communications from her husband which she considers thoroughly genuine. Dr. Winslow, who wrote a pamphlet entitled "Spiritualistic Madness" in 1877, became a Spiritualist about 1908. He died in 1913.

Mr. G. H. Lethem, in his article entitled "Psychographs" in the "London Magazine" for July, to which we have already referred, devotes some space to the consideration of the projection of thought-forms as the explanation of psychic pictures. He says, "By itself, the thought-form explanation is not sufficient to cover all the facts, but when to it is added the theory of spirit help, a remarkably complete hypothesis is obtained. Accurate and reliable data are needed with which to test both the theories, and it may be hoped that before long these will be provided by the Society for the Study of Supernormal Pictures, the members of which are giving much attention to the subject."

Dr. A. D. Watson, a well-known Canadian psychic investigator, is said already to have obtained communication, through a medium, with Dr. Hyslop. The majority of people will prefer to wait for more evidential particulars before accepting this statement.

The "Christian World," in its report of the Rev. G. Vale Owen's services at St. Paul's Covent Garden, says, "mere sensation hunters were heard afterwards to grumble loudly that he 'said nothing' or that he was 'just the same as any other preacher.' As a matter of fact, it was a very able and, in some poetic passages, a beautiful sermon, not in the least degree controversial. Mr. Vale Owen showed how Christ endeavoured to spiritualise the dry bones of Judaistic theology, to make an organisation into an organism. To-day was reproduced an almost exact analogy of what happened then. A great spiritual wave was rushing over the world, and we must be careful in our judgment. The same leader, Christ, was still here."

M. I. writes in the "Life of Faith," "Can any of your readers give me first-hand information on the following points: Have they been present at a séance which has been broken up and abandoned when a direct question has been asked with reference to the Divinity of our Lord? Have they been present at a séance when a spirit has been materialised?"

Mr. W. H. Shaddick says, in reference to his recent article in *Light* on "Spiritualism and Theosophy in Ancient Egypt," that Sir Ernest Budge has written to him from the British Museum saying that he hopes the Egyptian Room will be opened about July 15th, and that there will be on view a facsimile of the Papyrus of Ani.

Richard King, in "The Tatler," has some sound remarks on Spiritualism in fiction. He says, "It is interesting, undoubtedly, because in fiction you can suggest all manner of interesting psychic problems and answer them yourself. But although they may charm you, they carry no scientific weight—they leave the vast problem of another-world-if-there-be-one just as much unsolved as before. In a story you can, after all, prove anything."

MALEDICTIONS AND MANŒUVRES.

A LITTLE GUIDE FOR RATIONALISTS.

"Children are to be deceived with comfits and men with oaths."
—LYSANDER.

I was reading lately an article pleasingly entitled: "Spiritualism: Credulous Advocates," by our venerable friend, Mr. Edward Clodd, in the "Daily Graphic." It wound up with the phrase:—

Ecrasez l'infâme!

Like that. I mean it had a line all to itself. One could almost hear the words gurgle in Mr. Clodd's throat. It was like the final explosion of a cracker.

Now, this is a new note in the fashions of British debate. *Ecrasez l'infâme!* In my mind's eye, Horatio, I foresee the time when the disciples of Pure Reason will sprinkle their dialectics with curses—the argument by imprecation, we may call it: *Pereant—Maledicto—Execratio*—winding up with a flourishing *A bas*, and, of course, *Conspuez!* The resources of the Gaelic speech, which provides many mouth-filling and comforting curses, should not be overlooked in this direction. A judicious use of *mhallachadh* or *malluichte*, with appropriate accompaniments, would make any argument look formidable.

Reading later a counterblast to Spiritualism by another Rationalist writer, I gathered some more useful hints. One might almost compile a little guide for Rationalist debaters. As thus:—

If the advocate of Spiritualism, in marshalling his facts, mentions that (say) thirty scientists of standing have announced their conversion to Spiritualism, your course is clear. You check the number, and finding it incorrect (of course) you announce in a severe manner your discovery that there are only (say) twenty-eight. This will have all the effect of a distinct "score" over your opponent. Of course some pestilent person may object that the real question does not turn on any exact number, but is simply whether any substantial body of accredited scientific men have endorsed the facts. It is not, he may say, as though the votes of a given number settled the question—as though thirty were decisive, but twenty-eight insufficient to turn the scale.

In that case you point out that none, or perhaps only a few, of the scientists have announced themselves to be "Spiritualists." This will go down well—unless some meddlesome person calls attention to the fact that the issue does not turn on what the particular scientists call themselves. What it strictly amounts to is that whereas you, as a Rationalist, deny the existence of psychic phenomena *in toto*, these scientific persons have examined into the matter and pronounced it to be genuine. And if he is very boorish he may call your objections mere quibbles.

There are several ways of meeting this form of attack. One of them is suddenly to raise the question of darkness: "Why do these things take place in the dark?" This appeals to the popular sentiment at once and plunges the whole question into pleasing vagueness and a general atmosphere of suspicion. It also gives the average hearer a comforting sense of being frank, open and above-board, as contrasted with the people who do "these things." "My opponent tells us he has held a conversation with a departed friend. Why does he omit to tell us that the conversation was held in the dark?" This has a fine effect, and almost suffices to settle the question.

There is always the risk, however, that the same troublesome person who intervened before may come along again to point out in his ill-mannered way that it is not a question of how or where such a conversation took place—whether in the dark or by torchlight or rushlight—but whether it actually and in fact took place at all.

In these circumstances you can either start a fresh hare, by raising an inquiry as to whether some particular medium drank to excess or was made bankrupt, or you can wind up the debate with a withering *Ecrasez l'infâme!* That ought to settle it.

D. Gow.

"LIGHT" SUSTENTATION FUND, 1920.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following:—

	£	s.	d.
T. Sowerby
"Lieutenant-Colonel"
P. T. Secomb

THE current issue of "The Quest" contains some notable articles, amongst them "The Case for a World Religion," by Mr. Clondesley Brereton; "Round the Cradle of Christendom," by the Editor, Mr. G. R. S. Mead; and "In Defence of Day Dreamers," by Madeleine Kent. Sir John Woodroffe contributes an article on "Shakli: The World as Power," and Mr. Gustav Meyrink, in "The Land of the Time Leeches," gives us a quaint fantasy which recalls Edgar Allan Poe.

BOOK-TESTS UNDER EXCLUSIVE CONDITIONS.

By THE REV. C. DRAYTON THOMAS.

(Continued from page 206.)

We now desired to vary the experiment. Mr. Bird obtained another set of books as before, and taking them into a dark room removed the paper wrapping, and placed them in an iron deed-box which, after having fastened and sealed, he left in my study. From this box, tests were given at two subsequent sittings. Among our verifications were the following:—

"Under the title of the second book from the left there seem to be several horizontal lines; not one merely, but several." This book was "The Poetical Works of Crabbe." While none of the others had more than four horizontal lines beneath the title, this book had nine separate lines, and also a number of scrolls making lines of sorts. Here was a definite statement which proved entirely accurate. Again, "On one of the fly-leaves is a mark looking like a little imperfection." The above book had two fly-leaves, and on the first of these was evidence of rough treatment, two conspicuous creasings in the paper, and some brown crayon marks. None of the other books had any imperfection on the fly-leaf.

"On title-page is a word suggesting wood or boards." This suggestion was not contained in a word, but in a picture depicting a rough seat formed of three boards fixed beneath a tree, while close by there lay a fallen tree. Both wood and boards were, therefore, on the title-page. My communicator had more than once remarked that he found it difficult to tell whether his impressions came from words or pictures, as both made much the same impression unless he were doing it clairvoyantly, a method which at this stage seemed much more difficult and less certain than "sensing."

"At bottom of page 5 he thought he saw a word like 'development.'" Here was an attempt to employ the clairvoyant method, which partially succeeded; for less than three inches from the bottom was the word "developed."

"Page 96 near the top gave the feeling of eating and drinking. This was very strong, and he would like in due course to hear if he is correct in this." He was quite correct. On counting the pages we found that one inch from the top of the 96th the following passage commenced:—

"These Roman souls, like Rome's great sons, are known
To live in cells on labours of their own.
Thus Milo, could we see the noble chief,
Feeds, for his country's good, on legs of beef;
Camillus copies deeds for sordid pay
Yet fights the public battles twice a day.
E'en now the godlike Brutus views his score
Scroll'd on the bar-board swinging by the door;
Where, tipping punch, grave Cato's self you'll see,
And Amor Patriæ vending smuggled tea."

It will be admitted that tipping punch and feeding on beef sufficiently verifies the test. Here, then, were five correspondences from one book. This is not easily explained by chance, for the probabilities against such a series of coincidences are enormous.

METAPHOR.

"Page 14 gives a feeling of going downhill. He is uncertain what it signifies; also a feeling of autumn." Possibly confusion was caused by the presence of two contents-table pages; for it was on the 16th we found the following, which is, metaphorically, both "going downhill" and "the autumn of life." They are the headings of the opening poem: "The Old Man: his soliloquy. The Parish Workhouse: its inhabitants. The sick Poor: The dying Pauper. . ."

"The village Life, and every care that reigns
O'er youthful peasants and declining swains;
What labour yields, and what, that labour past,
Age, in its hour of languor, finds at last;
What form the real picture of the poor,
Demand a song. . ."

"At the very bottom of that page 'singing' is strongly suggested to him, whether by sense or clairvoyance he is uncertain. It is so difficult not to sense a thing when trying to see it clairvoyantly." Within an inch of the bottom is the line, "Yes, thus the Muses sing of happy swains."

CONCLUSION.

Both the above experiments were designed to show whether or not information could be obtained which was outside the knowledge of any person or persons living on earth. These books were lent by a stranger who gathered them haphazard from certain of his shelves without glancing at their titles. They were not seen by us until we met to compare them with the notes of my sittings. The special interest in these two experiments is that they indicate my communicator's success in obtaining and transmitting information under circumstances leaving no room for telepathy from the sitter, the friend who assisted me, the book-seller who lent the books, or any other earthly person. I can discover no explanation save that given by my commu-

nicator, and this reflects added interest on the book-tests given to others and to me from books upon our own shelves. Of such book-tests the Society for Psychical Research is shortly issuing some account.

THE WORK OF PROFESSOR HYSLOP.

HOW HE PROVED THE FACT OF HUMAN SURVIVAL.

Some nineteen years ago it fell to my duty (I was at that time a corrector for the Press) to read through a voluminous report of nearly 650 pages which was about to be issued by the Society for Psychical Research as one of the volumes of its "Proceedings." It was entitled "Record of Observations with Mrs. Leonora Piper," and was by Professor James H. Hyslop, of Columbia University, U.S.A. Though I fear that I found my task a rather dry one, I could not help being impressed by the immense patience and meticulous care revealed by this record of the Professor's two years of careful investigation of Mrs. Piper's mediumship. "Here, at least," I felt, "is a mind which will not let itself be hurried into any rash conclusions." The recent transition of the author of this painstaking study has led me to look it up again—not in its extended form, but in the excellent selection and presentation of its main features which is embodied in an address given before the members of the London Spiritualist Alliance in November 1901, by the late Rev. John Page Hopps.

As an illustration of the thoroughness of the Professor's experiments, Mr. Hopps called attention to the remarkable precautions which he took at the outset. No one except Dr. Hodgson and Mrs. Hyslop was to know that Dr. Hyslop was to have sittings, and only Dr. Hodgson knew of the arrangements. Those arrangements were not made in Dr. Hyslop's name, but in the pseudonym of "Four times friend." Before arriving at Mrs. Piper's house he put on a mask covering the whole of his face. He was introduced as Mr. Smith, the name by which Dr. Hodgson usually introduced strangers. He bowed to the lady without uttering a sound, so that neither face nor voice could give her any clue to his identity. Lastly, during the writing, he stood behind her, so that any movements he might make would be quite invisible to her. The position was indeed necessary to enable him to read the writing as it went on. He kept the mask on until the third sitting, when he felt it unnecessary to wear it any longer, for at the end of the second sitting the name and relationship of his father were given through Mrs. Piper, and he had to assume that her subliminal self was aware of his identity. He still, however, preserved his precautions against identification by voice and muscular suggestion.

Like Dr. Hodgson, Dr. Hyslop treated the idea of fraud as beyond discussion. He soon came to the conclusion that to talk of fraud was worse than nonsense—it was silly nonsense!

The chief communicator throughout these sittings was Dr. Hyslop's father, but frequent communicators were his brother Charles and his sister Anna, both of whom died in early childhood. Messages were also received from his mother, his uncle, and a cousin. The communications furnished a great number of convincing cases. Dr. Hyslop's father, in particular, mentioned facts which the doctor either was entirely ignorant of or had forgotten, but which he afterwards ascertained were correct. Coming to the results of his experiment, Dr. Hyslop discussed in his report every imaginable explanation—hypnotism, telepathy, the subliminal self, etc.—pitting them all against the Spiritistic hypothesis, and came to a very clear conclusion, of which the following is the boldest statement:—

"The first thing to be said in regard to the difficulties and objections to the Spiritistic theory is that, from the standpoint of my own sittings alone, there are no serious obstacles to the doctrine. If I had to judge the case by my own experiments and record alone, I do not see how I could avoid the conclusion that a future life is absolutely demonstrated by them."

In December, 1905, Dr. Richard Hodgson passed away, and just over a year later—in January, 1907—the first number of the Journal of the newly formed American Society for Psychical Research, founded by Dr. Hyslop, made its appearance. The next two numbers—February and March—contained a series of communications purporting to be from Dr. Hodgson and obtained by Dr. Hyslop through Mrs. Piper and other mediums. Several of these were cases of "cross-references"—that is, messages referring to or bearing upon communications previously received through a different medium without the knowledge of the person through whom the second message was received. Dr. Hyslop regarded these incidents as being "especially cogent and important"—as proof of personal identity. In a later number he gave many reasons for recognising in the "trance personality" speaking through Mrs. Piper the characteristics displayed by his friend and co-worker while on earth.

His investigations of the mediumship of Miss De Camp, and of Mrs. Chenoweth (Mrs. Soule), through whom he received many striking communications from Professor Wm. James, are well summarised in a series of articles in *LIGHT* by Miss Dallas in 1912. In October, 1913, Dr. Hyslop

visited London and was given a reception at the rooms of the Alliance at 110, St. Martin's Lane. In his address at this meeting he was at pains to make it clear that, though the American Society for Psychical Research of which Dr. Hodgson had been secretary was a branch of the English Society, the present Society, started by himself (Dr. Hyslop) after his friend's death, was an entirely independent organisation.

D. R.

REST FOR THE WEARY.

(REPRINTED.)

What a profound significance there is in these words, "There the weary are at rest!"—not only the physically, but the sin-weary; the poor burdened soul that was "pressed down" by the corruptible body; the baffled, misled mind "weighed down by the earthly tabernacle"; the spirit that only needed kind Death to make it saved and free. And so, in that day of the Lord, when we all go home, we may all prove—even the sin-stained may prove—that it is a gain to die. Then shall we all be "born again," in a higher sense even than Jesus meant; for then will the dust and scars and fetters of the body fall away, and the spirit be put in full possession of itself.

But even in those exceptional cases when the physical does not result in spiritual evil, it is still almost inevitable that spiritual weariness will result, and that, at times, the light of life will wane, and leave but a failing faith and a halting hope. For say what we will, it is hard to believe all along in a good Father, when all along the poor body is worn, and the struggling mind is harassed with pain. Or, if the brave and confiding soul does hold by its faith, none the less does it become weary in the struggle. For this weariness also, rest is reserved—the rest not of unconsciousness, but of emancipation—the rest of a clear shining of the Father's face—the rest which comes with explanation, with satisfactions, with content, with life's battles fought and won.

So, then, let us all say:—

On that wonderful day
When I am still on the bed,
Smile through your weeping and say:
"He is gone by the upland way!"—
Do not say I am dead.
Say I am freed from the fires
Heated seven times red—
From the heart that vainly aspires,
From the hunger of blind desires;
Do not say I am dead.
Say, "'Tis the dying is past,"
Say, "He is living at last!"
Do not say I am dead.

But it here becomes us to emphasise what I just now indicated—that the rest of which we speak is not inaction, but only emancipation. The rest of our Father's home is not the rest of indolence, much less of selfishness. We want no heavenly fairy-land, no silent scene of mere repose. We want no mental desolation, no spiritual sloth. We want no cessation of exertion; but a world where, with increasing activity, the toil-worn body shall be unknown; where work shall not cease but only cease to be wearisome, and where unceasing employment shall be unceasing delight.

And now let these thoughts remain with us:—

Departure into the unseen makes no change in those who go, except in their advancement. We shall see again the dear old faces.

God does not send strange flowers every year.
When the Spring winds blow o'er the pleasant places,
The same dear things lift up the same fair faces—
The violet is here.

It all comes back—the odour, grace, and hue;
Each sweet relation of its life repeated:
No blank is left; no looking-for is cheated;
It is the thing we knew.

So after the death-winter it must be.
God will not put strange signs in the heavenly places;
The old love shall look out from the old faces.

Departure into the unseen is essentially a happy thing—a very natural and beautiful thing. Death is as beautiful as life—dying as natural as being born: and, if we were very wise, we should know that it is advancement and a gain to die.

Departure into the unseen is not departure into solitude, but to the oldest and to the greatest number of friends. We are going, not to be amazed, not to try a lonely experiment in a strange land, but to enter a fuller life. We are going home.

J. P. H.

MISS ANNA CHAPIN.—On behalf of Miss Chapin we acknowledge, with many thanks, the following donations: A. W. Orr, £1 1s.; Mrs. E. E. Green, £1; R. W., 10/6.

"BENEATH THE SURFACE AND THE SHOW."

[The following incident is not recorded in quite the sober style to which *LIGHT* is accustomed. It is thrown into picturesque form, but it is not necessarily to be regarded on that account with suspicion. The lady to whom we are indebted for the narrative—Miss Belle Ames (The Croft, Seascale, Cumberland)—vouches for it as absolutely authentic. She states that it was sent her by the person to whom the incident occurred—a friend of hers in New Zealand. "This man was suddenly pitched, as it were, into her life, and this is what he told her."]

He was an inventor; a genius; tall, ungainly, untidy, illiterate, uncouth, erratic to a degree.

Something had displeased him. He rushed in angry and aggressive, calling out in his excitement, "Mud has been thrown at my character, my reputation is at stake, and the directors don't care. They do not appreciate my brains, but they suck them all the same; no, they are out for £ s. d. They have been making a tool of me, but this time they have gone too far. I am through with them and the whole business, and to-night I will tell them so. I shall not listen to any more of their reasonings, I am through with all to-night."

He was tired and sat down. He threw his arms on the table, and laid his head on them, and the sigh which accompanied the action was one of great disappointment.

"Come," I said quietly, "do tell me about your latest invention. I am so interested in it. What do you do when you are inventing? Do you sit down at a table with paper and pencil before you, or do you walk restlessly about, or are all these the result of spontaneous ideas which wandered into your brain?"

He lifted his head and a smile lighted up his face. Something unpleasant had gone, some power had taken its place; his whole mien had changed.

He shook his head. "I am not an inventor, only an instrument. I am not a genius, only a medium. I was but a farm lad playing about with some implements. I was fond of Nature and knew some Higher Power controlled the Universe. I wanted to know this Power and get into touch with it. At my work I was always wondering about it. Thoughts would come into my brain; but they were not my thoughts, I had had no education, and these thoughts were beautiful. When on the farm I could see that parts of the machinery could be improved upon, and I would write to the makers, suggesting alterations. Always they would reply thanking me and advising they had adopted the suggestions. I knew nothing about patents. I did not even know the value of money. One American firm gave me a retainer and paid me £3 per week. I did nothing, and I felt wealthy. Later I went to Bendigo for a spell, and it was there I discovered things; it was there I found the Influence which works through me and makes me invent. I knew nothing about Spiritualism, had never heard the word, but I believe firmly in it now. When we started out on our journey to Bendigo, I was alone in the carriage, but later a man came in, sat beside me, and he talked about Spiritualism. I became interested, the man seemed to be expressing my own thoughts, and all the time a new strength was taking hold of me. Presently another man joined us, and he sat down and just ridiculed all ideas of Spiritualism. Then something happened, I do not know what, but thought after thought came rushing into my brain, and I just spoke them aloud. It was not I who was thinking; oh, no, I had had no education and what I said that day was printed; one of the men was a journalist. I could not have spoken those words; they were the words of a cleverer man and read like sentences in a good book. That night I lay in bed, but did not sleep. Great things were revealed to me. I saw distinctly the man who works through me, and I know who he is. He was a German who occupied a high position in Krupp's foundry at Essen. He was clever at his work, but he could not invent or improve; he would think things out all right and work them to a certain point, but beyond that point he could never go. He died and passed over to the Other World, and there he found out all he wanted to know, and began looking round this earth for someone he could use as an instrument to work out his inventions. He found me, an uneducated farm lad, and he has been working through me. I am no inventor; you see, I have only a finite mind, but he now belongs to the Infinite, and I let his influence work through me. Now I am in touch with another invention which is going to wipe out all the others. I will come back and tell you about it; you are interested. Oh, don't you see, don't you see it is not I the directors have insulted; it is the Infinite, and I am hurt because of it. But now I must go to them. No, no, you must not come with me. I respect you and use simple language when I talk to you, but when I meet the directors I shall use strong words. I am through with them."

There came a pause, and then: "Ah, no, stay. I have thought of an alternative. Good-night, I shall come back."

And he was gone.

SPIRITUALISM AND THE CHURCH.

A NOTE ON SOME RECENT SERMONS.

I have read that there is now no need for Spiritualism, as the Churches have adopted many of the Spiritualists' ideas, and that we can find all we need in them without going beyond the present teaching of the Churches.

This I have not found to be the case; indeed, I shall go further, and say that in very many churches very materialistic views are boldly expressed.

I have been travelling a good deal lately, and it may interest readers of *LIGHT* to hear my experiences when attending Sunday services in different places.

One Sunday morning I was at a very large church in Brighton. There was a large congregation, and fine music. The vicar took for his subject the "New Jerusalem." I expected from this something about our future home and the joys of the other world.

Not a bit of it. The good man was at some pains to explain that the Apostle was not referring to a Heavenly City; no, he meant Jerusalem, the city in Palestine, and he depicted that city as it might be made if a pure water supply and other municipal reforms were introduced. From this he went on to suggest reforms in Brighton. It would have been splendid as the address of a candidate for the Town Council.

He finished up by saying that we could know nothing about our life after death, and the less we thought about the subject the better. The possible pains and penalties were not even hinted at.

I wish I could remember the exact words in which he bade us live in the present. They were very strong.

On the following Sunday, I was in a village church in Hants. It was crowded to the door, and I was told the vicar here was an unusually fine preacher, a strong Socialist, and his life a most self-denying one.

He preached a most fascinating sermon on the book of Amos. Apparently the prophet Amos wrote after a devastating war, and his shepherd's soul was shocked by the luxury of the war-enriched of those days; their love of wine and good food. He found fault also with their fine houses and luxurious couches. The moral was forcibly pushed home as applying to present-day conditions, and the preacher appealed to us to give up our luxuries and live simply. But here again an after-life or a spiritual world round us now was never suggested; good wages and housing, and equality for all was insisted upon as the way to make man happy. It was a most interesting lecture, but would have been quite as much in place on a Socialist political platform.

On another Sunday I was in Edinburgh in an Episcopal Church. Here we had a discourse entirely on the evils and dangers of Spiritualism, in which the witch of Endor played her usual part.

We were firmly told that nothing was known of the life after death, and it showed an unworthy curiosity to seek to know what was meant to be hidden from us. The preacher strongly advised us to live entirely in this present life, and not to think about any other, nor of the state of those who had died. He ended with the words: "Let the dead bury their dead."

Recently, I attended a Presbyterian service in a large city church in Scotland. The subject this time was "The Church," and what we might do for her in the way of giving our money and our interest. Especially mothers of sons were recommended to use their influence to induce them to become candidates for the ministry. This, the preacher said, the mothers were not doing. "I suppose," he said, "they are waiting for a call to the Church from an angelic messenger." (This with a very scornful accent.) "There are no angels sent to earth nowadays."

One begins to wonder, after listening to these various discourses, what the Church stands for, if not to act as a bridge between earth and heaven, and to raise our thoughts for a few minutes each week to higher planes.

M. L. C.

You must elect your work; you shall take what your brain can, and drop all the rest. Only so can that amount of vital force accumulate which can make the step from knowing to doing.—EMERSON.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations: A. Scott, 5/-; J. S. B., 2/6.

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TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. Jennie Walker.
The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. E. W. Beard; 6.30, Dr. W. J. Vanstone. Wednesday, July 7th, 7.30, Mrs. Annie Brittain.
Walthamstow.—342, Hoe-street.—7, Mr. Drinkwater.
Croydon.—96, High-street.—11 and 6.30, Mr. Ella.
Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Blackman. Thursday, 8, Mrs. Brown.
Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mr. Clements; 6.30, Mr. Osborn.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. John Clarke; 6.30, Mr. John Osborn.
Lewisham.—The Priory, High-street.—6.30, Mrs. Clare O. Hadley.
Peckham.—Lausanne Hall, Lausanne-road.—11.30 and 7, Mr. Sutton (Sheffield). Thursday, 8.15, Mrs. L. Harvey.
Battersea.—Temperance Hall, 638-640, Wandsworth-road, Lavender Hill.—11.15, circle service; 6.30, Mr. Sturdy. 8th, Mr. H. J. Osborn, "Does Spiritualism Cause Lunacy?"
London Central Spiritualist Society, Farnival Hall, E.C.—Friday, 2nd, Mrs. Louie Harvey (psychometry). Welcome to S.N.U. delegates. 9th, select benefit concert; direction, Madame Rolls (Hampton). Tickets, 1/-; reserved, 2/-; purchase early.
Woolwich and Plumstead.—1, Villas-road, Plumstead.—Thursday, 8th, Mr. J. Osborn; after service members' quarterly meeting. Sunday, 11, open circle; 3, Lyceum; 7, Mr. H. J. Osborn, S.S.S.P.; after service, public circle; all seats free.
Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mrs. Stanley Boot; 3, Lyceum; 6.30, Rev. Robert King, "The Art of Meditation." Wednesday, 7th, meeting for members and associates only, 7.30. Healing: Daily, 10 a.m. to 1 p.m., except Tuesday and Saturday.
Holloway.—Grove-dale Hall (near Highgate Tube Station).—11, Mr. Ernest Meads on "The Duty of Joyfulness"; 7, Mr. G. R. Symons on "Service." 11th, 11, Dr. W. J. Vanstone, address; 7, Mr. A. Punter, address and clairvoyance. Lyceum every Sunday at 3.
Brighton.—Old Steine Hall, 52a, Old Steine.—Great anniversary meetings (see special advt. on front page).
Brighton.—Athenaeum Hall.—11.15 and 7, Mr. A. J. Howard Hulme, address and lecture; 3, Lyceum. Wednesday, 8, public meeting Mr. A. J. H. Hulme.

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NOTES BY THE WAY.

"The Dawn of Hope" (Kegan Paul, 5/- net) is a series of letters received through clairaudience or inspirational writing by Mrs. Leale, daughter of the late Dean of Guernsey, from her son, who was killed in the great war. It contains a valuable and instructive "Foreword" by the Rev. G. Vale Owen; another by the Rev. Frederick J. Paine, Wesleyan Minister of Guernsey; a third by the late Rev. Arthur Chambers, in addition to an Introduction by the lady through whose hand the book was given. We can render no better description of it than that given by Mr. Vale Owen, who writes:—

Inspiration does not imply infallibility. Those who receive messages in this way are fully aware of this, and are ready to admit that the messages, as they give them forth, are more or less tinged with their own personality. This must be so, and it is well to keep the fact in mind. Further, it is only necessary to glance through a few of the books of this kind to see that the communicators are on very different levels of experience, of mentality, and also of character. The messages printed in this book do not come from a great archangel. They are merely loving talks of a young, spiritually minded lad with a mother who was very dear to him when he lived here below. He paid the great sacrifice in October, 1916. A few months afterwards, having found out that it was possible to communicate with the mother he had left behind, he decides to try to get into touch with her. He succeeds, and at once begins to pour out the wonderful story he has to tell her of the new land and life in which he finds himself.

The above description fits generally many of the communications which have "come through" of late, though not all of them have found their way into print. It is for this reason we are not anxious to see them unduly multiplied in book form. Indeed, the reason which should chiefly warrant publication is that the writing should possess a special public interest—and many of them do not. In the instance of the book under notice there is a really distinctive note. The writings show, as Mr. Vale Owen points out, "the unrestrainable outpourings of a pure young spirit, amazed and overwhelmed with the beauty of the world into which his clean earth record has gained him admittance." There is the authentic note running all through them, although we can well imagine that perused coldly by the mind of literalist and analytical cast there will be causes of offence. So much clearly has to be taken in a symbolical sense. We remember the jibe about the "jeweller's heaven" founded upon literal interpretation of the descriptions of the New Jerusalem and its garnishing of precious stones. We see now that the imagery is more than Oriental metaphor—it belongs to the higher realms of the spiritual world where the operation of physical laws, or their analogues, produces wondrous and beauti-

ful results. We know no one who would better appreciate the true inwardness of the book than Mr. Vale Owen.

We were much struck with some passages in Mr. Vale Owen's introductory remarks to the book in question. He notes that there are times in the world's history when the spiritual hosts have made their presence more than usually apparent to the general perception of the race. Such is the case to-day. "It is a time of special revelation." He proceeds:—

There has always been the initial opposition and persecution; the small primary seed sown in the ground unnoticed by the majority, but alive and irresistible in its growth; the gradual emergence into public recognition and acceptance; the consequent modification of the thought of the age, and the ultimate conclusion that the movement was a movement of the Holy Spirit, that its place of origin was Heaven and not Hell, as its opponents had at first supposed.

Mr. Owen goes on to show that the present diffusion of spiritual light and impetus differs from its predecessors: it is larger in its extent. It has now spread over three continents—Europe, America, and Australia, and invaded the other two. It is "the first great tidal wave of spiritual revelation which has swept over Christendom since the separation of orthodox science from orthodox Religion." That fairly sums up the situation. Amid the infinite complexities which represent the reactions of humanity at large to the New Revelation, the truth of these words is clearly to be traced in the broad principles. There is a great segregation at work. Those who can respond to the new light are drawn to it as by elective affinities. Those who are blind to it or who, offended by its radiance, would contend against it, are being left behind—for a time, at least.

Scientific theory, like scientific research, never stands still. "No sooner," writes Mr. E. F. McPike, an American correspondent, "do some followers of Einstein succeed, as they think, in eliminating the ether of space, than Dr. Irving Langmuir (who has done some very brilliant work in ultra-modern chemical research) presents his new theory of 'quantels' to fill the vacancy thus created!" From a brief report which our correspondent encloses, of a recent address by Dr. Langmuir to the Washington National Academy of Sciences, it would appear that the quantel is a division of matter smaller even than the atom, and consisting of two parts, positive and negative. Quantels, he said, are present everywhere in space, moving in all directions with the velocity of light, and capable of passing through matter. We are to conceive of them as constituting what has heretofore been known as the "ether of space," and causing all the phenomena of light, electricity, mass and energy. The report adds, however, that other members of the Academy admitted that the doctor's theory was "over their heads."

L.S.A. MEETINGS.—Mrs. Edith Marriott will give clairvoyant descriptions at the London Spiritualist Alliance, 6, Queen Square, on Thursday next, at 8 p.m.

THE outer aspect of a gallant and indomitable cheerfulness is often more profoundly deceptive than any air of melancholy.—J. L. GARVIN.

"THE LIFE BEYOND THE VEIL," by the Rev. G. Vale Owen, the first volume of which we reviewed last week, is published by Thornton Butterworth, and may be obtained at this office for 6/9 post free.

"PLAYING WITH OCCULTISM."

A REPLY TO DEAN INGE.

BY STANLEY DE BRATH.

(Continued from page 210.)

Modern psychology is not, as the Dean would have it, "the science which describes mental states." That would be a poor science which should be limited to description. Such a psychology is "the science of the soul with the soul itself left out," as this obsolete psychology has been well described. Modern psychology is the whole science of soul—its nature, its intellectual, emotional, and creative faculties, both normal and supernormal; and it has shed already a clear light upon many problems of personality, comparative religion, and evolution, and is destined to clear up many more. It is closely connected with the physics of the ether, and may be said to be founded on the electrotonic theory of matter and the theory of relativity of which Einstein is the latest exponent. This extension of chemistry and physics states that though under normal conditions matter is sharply marked off from energy, the former is essentially derived from the latter.

The first outline of the New Psychology as deduced from the experimental work published by Sir Wm. Crookes, F.R.S., Dr. A. Russel Wallace, O.M., F.R.S., Professor Camille Flammarion, Professor Charles Richet, Professor Hyslop, M. Bergson, Professor Crawford, D.Sc., Sir Oliver Lodge, F.R.S., Dr. H. Campbell, F.R.C.P., and Dr. Gustave Geley, Director of the International Metapsychic Institute (Paris), and many less distinguished but equally competent observers, may be summarised as under:—

1.—Mind—as the directive idea, expressed by inherent mathematical law—is interior to cosmic energy, just as that energy (as known to us) is interior to Matter.

2.—The organic being is formed by an interior dynamic psychism which is an etherial entity. It both forms the cells and places them.

3.—In organic beings this formative "soul" or "dynamo-psychism" is unconscious or sub-conscious, but conforms by all its functions to the directive and formative Idea. It is "cellular" in structure.

4.—Evolution is a gradual process of developing consciousness, both as regards the origin of species and the development of the individual.

5.—Phenomena are mere symbols of noumenal activities.

6.—"The noumenal counterpart of the sub-perceptual ether 'psyche' may be called 'spirit.' We may then regard all the activities of the universe, be they physical, vital, or mental, as manifestations of one ultimate reality—spirit." (Dr. H. Campbell.)

7.—Ethical evolution is the path for humanity.

8.—In the human being the subconscious Directive Idea rises into partial human consciousness. Its sub-conscious activities are manifest in assimilation and growth.

9.—This consciousness is manifest in the functions of the dynamo-psychism (soul) animated by the spirit. Its conscious activities are intellectual, emotional, and ethical.

10.—The total subconscious mind is the real self, some of whose faculties are manifest in the supernormal phenomena of materialisation, telepathy, telekinesis, lucidity (prophecy), automatism, cryptomnesia, and the like.

11.—This self exists as a real being independently of the body.

12.—It is endowed with faculties as yet but partially known to science.

13.—It can act and perceive at a distance without the intermediary of the senses.

14.—Future events are prepared in advance, determined by the causes which will bring them into phenomenal realisation. The self can sometimes perceive these impending events.

15.—It can communicate telepathically through any individual in whom the normal consciousness is sufficiently passive and receptive. This constitutes one form of "mediumship."

16.—These communications are severely limited by the physical and mental conditions of the medium, and perhaps by other conditions.

17.—The process seems to be (a) telepathic impress on the medium's passive subconsciousness; (b) translation by the medium's active subconsciousness into language depending on the verbal impressions with which his mind is stored.

18.—The organism, far from generating the Idea, is in fact conditioned by the Idea.

19.—"That which is essential in the universe and the individual is a single dynamo-psychism, primarily unconscious, but having all the potentialities of consciousness; the diverse and innumerable appearances of things being always its representations." (Dr. Geley.)

20.—"This essential and creative dynamo-psychism passes by evolution from unconsciousness to consciousness." (Dr. Geley.)

These are, crudely, the demonstrations of the New Psychology; the number of persons who are not yet convinced of the phenomena on which they are founded is not to the point.

As we live in Time and Space, or rather (as is more probable) Time and Space are subjective notions and have no absolute existence, all our formulations of noumenal being must be relative and not absolute. Therefore, the Absolute is unknowable, whether that term be applied to Divine, or noumenal, or physical nature. We may apprehend Truth under "representations" suited to our grade of consciousness but we cannot fully comprehend it. Love is the only absolute principle with which we can come into living contact, and that is why Love is the fulfilling of all law.

Let us now see how all this bears on Dean Inge's main theme that the putting into practice of the ethical teaching of Christ is the sole hope to save Western civilization from suicide by internecine strife—a position with which we entirely agree.

We may readily admit that Man, as represented by the Cro-Magnan skull, had already reached a point at which further physical development became entirely secondary and subordinate to the development of ethical qualities of soul, in which, as the Dean points out, true progress consists. It has been the special function of the Church to develop these faculties, and in this our hospitals show some progress, if our schools and our politics do not. From a date which in these islands may be taken as that of the Synod of Whitby in A.D. 664, the Church has had a free hand in this task, and from that date the doctrinal, dogmatic, and military Christianity of Rome made orthodox belief the *sine qua non* of Christian membership, and heresy the ground of excommunication. The attention of the faithful was thenceforward directed to belief rather than to practice; for every sin there was absolution; for the heretic, none.

The historical result is such as to provoke the Dean's strictures, which are much more severe than would be passed by those who consider that doctrinal and institutional religion is a phase of development inseparable from the evolution of the human mind up to the point at which it recognises that all statements of spiritual truth, being expressed in the language of time and sense, must be relative, not absolute. At that point it became morally imperative to recognise that the view of every honest mind is in some sort true. It is also intellectually imperative to supplement that view by those of other minds having deeper insight. The sum total of accessible truth is collective. The unpardonable sin is not heresy, but ill-will and unkindness—unpardonable as long as it lasts. All heresy is pardonable because it is, when honest, a want of the sense of intellectual proportion, or mental blindness, or the obsession by some fixed idea.

(To be continued.)

AN OPEN LETTER TO MR. CLODD,

(Author of "The Question," "The Pioneers of Evolution," etc.)

DEAR MR. CLODD,—

I notice that in the "Daily Graphic" of June 22nd last you have an article entitled: "Spiritualism: An Exposure," in which your object is to raise the question of the authority of savants of the eminence of Sir Oliver Lodge to deliver unchallenged judgments on the subject of man's survival.

In your article the following truly remarkable passage occurs: "Of late the occult world has been much exercised by wonders manifested by a Miss Goligher. . . . The phenomena occur under poor illumination, i.e., the usual red light at séances, but as to their genuineness Mr. Crawford, a Doctor of Science and engineer, and Sir William Barrett have no doubt. The scoffers were silenced until Mr. Marriott, the most experienced exposé of mediums in England, told Dr. Tuckett that 'he was prepared to make his weight increase and decrease and a table rise in the air under conditions identical with those in the Goligher circle.'"

Do you, Mr. Clodd, mean your readers to infer that because an expert conjurer says to someone that he is prepared to do this, the facts are thereby discredited and the scoffers therefore to be rehabilitated and encouraged to resume their scoffing? Do you seriously wish to balance against the considered verdict of two such eminent men, who have observed the phenomena, the rash undertaking of a professional illusionist who has not observed them? Is your armoury of offence really reduced to such weapons as these?

Can it be, Mr. Clodd, that what the conjurer said (although he wasn't there) is evidence, while the dictum of those present is unworthy of credence? Quite apart from the major question of Spiritualism, if this is the best logic your opposition can encompass, and if this is a sample of your reasoned efforts to impugn the authority of savants, we shall be constrained to think that you yourself have hit upon a vastly successful method of making your own critical weight decrease—under conditions of the utmost publicity—until it nigh reaches the vanishing point.

Couldn't you see the red light?

Yours faithfully,

H. ERNEST HUNT.

It is said of those who "rest from their labours" that "their works do follow them." Possibly, for completion and perfection by further efforts.—E. P. P.

SPIRITUALISTS IN CONFERENCE.

S.N.U. ANNUAL MEETING AT READING.

The eighteenth Annual Conference of the Spiritualists' National Union was held in Reading on Saturday and Sunday last. It was a memorable gathering, both by reason of the success of the various meetings that were held, and the enthusiasm which characterised them, and from the fact that it was the first occasion on which the Conference had met south of London. Nearly two hundred delegates and associates from the different Societies were present. Among them were Councillor Jabez Chaplin, the Mayor of Leicester, a sturdy champion in the cause for twenty-five years, and two veteran Spiritualists in the persons of Mrs. J. Butterworth (of Blackpool) and Mr. J. W. Coles. Heartly greetings were given to them. Mr. Ernest Oaten voiced the sentiments of all present in returning their heart-felt thanks to Mr. and Mrs. Percy Street for their splendid efforts in providing for the comfort of the delegates, and for arranging for the work of the Conference in Reading. A feature of the Conference was a scholarly address from Mr. Stanley De Brath, delivered in the large hall of the Town Hall. Among the guests were Miss Felicia Scatterd and Mr. H. W. Engholm.

The election of officers resulted as follows:—President (unopposed), Mr. Geo. F. Berry; Vice-President, Mr. E. W. Oaten; Treasurer, Mr. T. H. Wright; Secretary, Mr. R. H. Yates. Council: Messrs. A. E. Hendy, R. Boddington, R. A. Owen, P. Galloway, A. T. Connor, R. Wolstenholme.

PRESIDENT'S ADDRESS.

Mr. Ernest W. Oaten, in the course of his presidential address, said that for five years he had had the honour of presiding at the Annual Conference. He stepped into office when Europe was plunged into war, and there was a shortage of workers. The financial position of the Union was then a parlous one. To-day, he was glad to be able to say that it was sound. They had more than doubled their strength numerically, while the influence of the Union had kept pace with the wonderful growth of the movement as a whole. The first work he had placed his hand to was the Witchcraft Act agitation. An appeal for financial aid met with an encouraging response. He interviewed the Chief Constables of seventeen different cities and towns. Also, as one of a deputation to the executive of the Chief Constables' Association, he helped to lay their case before the representatives of the law. It might be that they had not carried through the whole of their scheme, but the immediate effect of their efforts was that the police prosecutions that had been going on were stopped. The next work was in regard to the denial of religious equality to their movement by the military authorities, which made it imperative for them to fight for religious recognition. He allowed himself to be used as the instrument to secure this recognition. His case went before the court and passed to the higher Court of Appeal. Technically, they lost their case, but the finding of Justice Darling was such that it was sufficient to win any future case of the same sort. In Leeds and Sheffield, the Union had to fight for recognition, for there they were denied the use of the large halls for their meetings. The result was victory.

Mr. Oaten spoke enthusiastically of the services rendered to their cause by Sir Arthur Conan Doyle, whose meetings in the provinces he (the speaker) had arranged. They entailed a severe call on his time, but their brilliant success had placed the movement under a deep obligation to Sir Arthur. Mr. Oaten said he had kept in touch with their movement internationally. Steps were being taken to build a church in Athens, and he had been instrumental in putting individuals in foreign countries in touch with Spiritualistic literature in Dutch, Greek, and Norwegian, and he himself was in connection with activity in Belgium, Spain, Portugal, America, Canada, and Australia. He referred to the fight with municipal authorities on the question of the rating of their churches, and to the success which had attended their efforts. Two alleged fortune-telling prosecutions in the Northern district had been withdrawn owing to the action of the Union as represented by himself and the Secretary. All these labours meant the expenditure of a large amount of time, and he found that he had spent two hundred and forty days and nights away from home in the service of the Union. This work was increasing so rapidly that the time was approaching when they must have a full-time president or staff, with central offices in a good position. There was also great need for a statistical department, and for a Propaganda Staff to repel attacks all over the country. Their new scheme of organisation was a good one, but it needed much work to make it successful.

There was some measure of danger from an ecclesiastical direction. The Union was anxious that every Church should accept and practise Spiritualist truths, and as long as freedom of individual choice was not removed, and creedal tests were not made compulsory, such acceptance would be welcomed. Mediumship, however, must be controlled from the spirit world, and not by a coercive body. (Hear, hear.) They knew that modern psychic phenomena were similar in all respects to those recorded in ancient scripture, but they knew that in past times close control killed mediumship. Let them never forget that their movement had been called into being to represent a phase of truth which was not being presented to the world. They must be true to the guiding

hand which held the reins—the hand of the spirit-world. They had solidly laid the foundations, and a building was in process of erection, but they must see that the materials used were sound and true. The architects had designed, the foundations had been laid, and the tenants were waiting. Theirs was the duty to erect a house which should be worthy of the dwellers both in the spirit spheres and in this. He felt confident that this would be done. (Applause.) Further particulars of the Conference will be given next week.

HONOURING THE MEMORY OF
W. T. STEAD.

In recognition of the memory and work of W. T. Stead, the greatest journalist of his time, a handsome portrait bronze, the work of Sir George Frampton, was unveiled on Monday afternoon last, the site of the memorial being the Victoria Embankment, within a short distance of the office where Mr. Stead worked so many years, and accomplished so much for the good of his country and the human race at large.

Owing to the pouring rain, the outdoor ceremony was brief, the portrait being unveiled by Mr. J. A. Spender, editor of the "Westminster Gazette," in the absence of Mr. H. Wickham Stead, the editor of "The Times," who was to have performed the ceremony, but was unable to be present.

The remainder of the proceedings was carried out in a room in the Education Offices of the L.C.C. opposite, when Mr. Robert Donald gave an account of the motives which prompted the erection of the memorial by British and American journalists to one whom they acknowledged to be a master of their craft. He also read letters, paying tribute to the fine qualities of Mr. W. T. Stead as a man and a writer, from Mr. Wickham Stead, Viscount Morley, Lord Fisher, Lord Northcliffe, and the United States Ambassador, Mr. J. W. Davis.

Mr. Stead's letter referred to Mr. Stead's burning sincerity and passion for justice. Lord Morley wrote that Stead was surpassed by none in his sense of the commanding duties and responsibilities of the mission of the newspaper Press. Lord Fisher declared that he was not only a consummate journalist, but an honest man who possessed the "insanity of genius," and patiently endured for the truth's sake. Lord Northcliffe described his "wonderful general knowledge," and the United States Ambassador warmly praised the great work "in which he did so much to better the relations between our two countries."

In his speech, Mr. J. A. Spender paid, in telling phrases, a splendid tribute to the life and work of the famous journalist, his overflowing vitality, his unbounded curiosity—"which in later years extended even beyond the bounds of space and time." To Stead journalism was an avocation abounding with principles and weighted with responsibilities. He was a Knight Crusader, obeying the apostolic injunction, "Be fervent in spirit, serving the Lord."

A similar memorial has been unveiled in America, the cost of each being defrayed by the Pressmen of both countries.

♦♦ We of LIGHT, humble members of the same craft, join in the tribute to one who was not only a great journalist but a prophet and seer of modern days. His wisdom and foresight in connection with the advance of the Spiritual movement will yet be greatly vindicated in time to come. The signs are evident already. We feel that in honouring Stead the Press honours itself, and that to the laurels bestowed upon him there will yet be added another, when the truth is known. He was one of the pioneers of the movement which is to end in the linking of two worlds, the Seen and the Unseen.

"THE PSYCHIC RESEARCH QUARTERLY," the first issue of which (July) has reached us, is a worthy addition to the periodicals which deal with the scientific aspects of Spiritualism. It contains articles by Dr. F. C. S. Schiller, Sir William Barrett, J. Arthur Hill, Lily Dougall, Dr. Mitchell and C. A. Richardson on various subjects related to the question; thus Sir William Barrett writes on the Divining (or Dowsing) Rod, Mr. J. Arthur Hill on Evidences of Supernormal and Possibly Discarnate Agency, and Dr. Mitchell on Psychopathology and Psychic Research.

Mr. C. G. SANDER, F.R.P.S., has issued two useful little sixpenny pamphlets, "Psycho-therapy (Drugless Mental Healing)" and "Hypnotism and its Therapeutic Value." Writing from considerable practical experience of the subjects of which he treats, Mr. Sander holds that it may be taken as an axiom that all physical disorders are primarily due to mental causes or conditions, and that all cures are really self-cures effected from within. The causes of disorders should be sought for by carefully practised psycho-analysis, and then eradicated by powerful constructive suggestions, which can best be given in hypnosis. Psycho-therapy deals with man as a whole; and the treatment it adopts is, therefore, threefold—physical, mental, and spiritual. The pamphlets can be obtained from the author, 4, Knaresborough-place, London, S.W. 5.

London Spiritualist Alliance, Ltd.,
6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

PROPERTY AND POVERTY.

The Northern farmer in Tennyson's poem was eloquent on the importance of property. It seemed to him that even the legs of his galloping horse—"propetty, propetty, propetty!" taught the lesson.

Of course, it is important—in its place. The evil lies chiefly in over-estimating its importance. We are quite in agreement with Charles Lamb's satiric observations regarding the type of mind which affects to despise land as merely "dirt," and to pose as superior to the attractions of material wealth. There is really no virtue merely in being poor. "Sir," said Dr. Johnson, on one occasion, "all the arguments which are brought to represent poverty as no evil show it to be evidently a very great evil. You never find people labouring to convince you that you may live very happily upon a plentiful fortune!"

In these distressful days, when the roaring loom of time is weaving so many strange patterns in the fabric of life, many things which we once accepted as the normal conditions of existence are changing in a most disquieting way.

Wealth—money-wealth, at least—is no longer what it was. The necessities of the State are such that the richer a man grows the more of his money is taken from him until, at a certain point, almost the whole of it disappears under taxation. But there are still many who aspire to be rich, even in these conditions, and there is a wide craving for material possessions of one sort or another.

We have been told that the ambition to possess is one of the most ineradicable instincts of the human spirit. It is true enough, and we have no desire to try and eradicate it. But to possess what? "Property," is the reply, and we find no valid objection to the sentiment. Every instinct of the soul is in essence divine—it is in the extremes or the inversions that we find the evils. The ascetic, the religious mendicant, the devotee who resigns himself to abject poverty merely as an act of piety is not necessarily a heroic figure, however well he may contrast with the profiteer who heaps up riches and fares sumptuously every day.

Poverty, even when self-imposed, is not always a mark of self-denial. It may come from lethargy, a desire to escape trouble and responsibility. When the penniless social reformer moves amongst men, reasoning and teaching, we can admire him, and honour the spirit which makes him content with his poverty. But when—like some of the Stoics of old—he begins to brag about it and to explain that, being poor, he has nothing to lose, and so is free from the cares of wealth, we somehow feel that he is not such an admirable figure after all. A man can be spiritual without being spiritless. He should not shirk a thing merely because it is troublesome. It may be some men's duty to acquire property. Certainly, the man who accumulates riches has this measure of justification. He has been expressing energy—the forces of his soul may have been exercised on a "low plane," but they were there. We are living in days of transition. The conditions in which the spirit can express itself truly and naturally have not yet come. When that time arrives, a man's greatest possession will be *himself*, with all his endless possibilities. To-day, his avenues of expression are severely limited, and he usually takes to the line of least resistance or the exercise of his strongest faculty, which may be the faculty of acquiring possessions. It is not that the man concerned even then has the power to "possess" his wealth. The time never comes when he feels he can sit down quietly to enjoy it. Before that period arrives the beckoning finger is thrust gauntly out of the darkness, and we read shortly afterwards in our newspapers that the late Mr. — "left" so much property. That is the tragedy of it. He "left" a fortune, without any well-grounded assurance of finding another where he has gone! Would he not have been better off in the next

world had he died poor? It does not follow at all, for his poverty might have been the result of apathy, idleness, indifference, or a score of other faults—poverty of spirit among them, and a mean content with mean things.

The moral is clear enough. Contempt for, or inattention to, material needs may be as disastrous in its way as undue attention to them. To that extent we are materialists. And for that reason we demand for the advance of our truth all the aid that Matter can render. We aspire to be rid of the old tradition of poverty. If Truth goes in rags she is glorious in spite of them, and not because of them. We would be opulent in material as well as in spiritual possessions, even though we put the latter first as the more important. A stock phrase in economic science is "goods and services." It has a very high, as well as a very low, meaning. There need be no fear of the abuse of material wealth if it is well balanced by spiritual riches. If any good movement goes poorly and ill-served it is due to want of will—the will to live, and prosper, and conquer. Let us resolutely determine that our Spiritualism shall conquer the low as well as the high, and we shall succeed all round.

FAREWELL LUNCHEON TO SIR ARTHUR
CONAN DOYLE AND LADY DOYLE.

Great interest is shown amongst all Spiritualists in the proposal to give a farewell luncheon to Sir Arthur Conan Doyle and Lady Doyle on the eve of their departure to Australia. The luncheon will be held at the Holborn Restaurant, Kingsway, London, on Thursday, July 29th, at one o'clock p.m. There is no doubt that Spiritualists will rise to the occasion and make this gathering a representative and historic one. It is hoped that mediums in particular will be present in force, and that all those who have benefited through the wonderful work for the great cause carried out in such a masterly manner by Sir Arthur Conan Doyle will make every effort to attend, and thereby show "the Knight of Spiritualism" how deep is their appreciation of his unselfish and magnificent efforts to spread this great truth.

An illuminated address is now being prepared, on which will be inscribed the names of all those who are present at this function, and the scroll will be presented to Sir Arthur Conan Doyle during the afternoon.

LUNCHEON COMMITTEE.

Miss Estelle Stead. Mrs. Barbara McKenzie.
Miss F. R. Scatterd. Ernest Oaten.
John Lewis. David Gow.

L. Curnow.

Viscountess Molesworth, Hon. Secretary.
Harry Engholm, Hon. Treasurer.

The tickets are 7/6 each, and application must be made at once as owing to limited accommodation the number who can be seated on this important occasion is restricted to 250; consequently all applications for tickets will be taken in strict rotation.

HOW TO OBTAIN TICKETS.

Send your name and address, together with cheque or postal order (payable to Harry Engholm) to any of the following members of the sub-committee, who will then forward the ticket or tickets you require, together with full particulars of the proceedings:—

Viscountess Molesworth, Shalimar, Chertsey Lane, Staines.
Miss F. R. Scatterd, 14, Park Square, London, N.W.
Mrs. Philip Ch. de Crespigny, 1, Artillery Mansions, Westminster, London, S.W.
Miss Estelle Stead, 13a, Baker Street, London, W.
Mrs. Etta Wriedt, c/o Stead Bureau, 13a, Baker Street, London, W.
Col. Roskell, Delphic Club, 22a, Regent Street, London, S.W. 1.
John Lewis, 24a, Regent Street, London, S.W. 1.
Ernest Oaten, "Two Worlds" Office, 18, Corporation Street, Manchester.
J. J. Goodwin, Lynwood, 3, Chesham Road, Brighton.
Miss Lindaf-Hageby, 7, St. Edmund's Terrace, Regent's Park, London, N.W.
Leigh Hunt, 20, Burnley Road, Dollis Hill, London, N.W.
Mrs. Barbara McKenzie, 59, Holland Park, London, W. 11.
Percy Street, 16a, Blagrove Street, Reading.
David Gow, Office of LIGHT.
Charles J. Williams, 115, Tanners Hill, Deptford, London, S.E.
Frank Blake, Oakleigh, Richmond Park Road, Bournemouth.
R. A. Bush, Holt, Morden, Mitcham, Surrey.
Harry Engholm, 16, Castelnau Gardens, Barnes, London, S.W. 13.

FROM THE LIGHTHOUSE WINDOW.

Further particulars regarding the Farewell Luncheon to Sir Arthur and Lady Conan Doyle, at the Holborn Restaurant, on Thursday, July 29th, will be found elsewhere in this issue. A great rally in honour of the Knight of Spiritualism will take place, and there may be a difficulty in accommodating all who desire to be present.

The memorial to Mr. W. T. Stead, referred to by us last week, was unveiled on the Embankment on Monday last, Mr. Stead's birthday. Owing to the rain, an adjournment was made to the London County Council building opposite, where a beautiful speech in eulogy of the great journalist was delivered by Mr. J. A. Spender, Editor of the "Westminster Gazette." High tributes to Mr. Stead were read from Lord Northcliffe, Lord Morley, Lord Fisher and others.

Miss Estelle Stead was present, and among others known in psychic circles were Miss Felicia Scatcherd, Mrs. Wesley Adams, Mr. Peter Galloway, Mr. A. Vout Peters, Mr. H. W. Engholm, Rev. Walter Wynn, and representatives of LIGHT.

The speakers, in referring to Mr. Stead's brilliant journalism, laid stress on the mark he had made on the profession. No reference was made to his work in connection with Psychic Research. None of the speakers had the faintest glimmering of what will probably prove to be true, and that is that his most enduring monument will be his work in connection with the things of the spirit. Time will show.

There was an intense psychological moment during the proceedings. Miss Stead and Mrs. Wesley Adams were seen to be deeply moved, an unknown man turned his back on the audience to hide his feelings, and other sensitive ones were conscious of something they could not define. Mrs. Wesley Adams said afterwards that she saw Mr. Stead in their midst.

During the stay in Reading of the delegates to the Annual Conference of the Spiritualists' National Union, Mr. Ernest Oaten, the retiring president, was the recipient of a gift from the Executive of a pocket book, and Mrs. Oaten was given a hand-bag.

The presentations were made by Mrs. Greenwood (Hebden Bridge) at the close of the evening session, on Saturday, July 4th, at Willison's Hotel, where many of the delegates were staying. It was a pleasant, informal gathering. Mrs. Greenwood spoke of the love and esteem felt by all for Mr. and Mrs. Oaten, and referred to the magnificent work accomplished by Mr. Oaten during the five years in which he had held office. Short speeches were made by Mrs. Edwards (President of the Reading Society), Mr. Percy Street, Mr. Stanley De Brath, Mr. Geo. F. Berry (the new President), Mr. F. T. Blake (Bournemouth), Mr. R. A. Owen (Liverpool), Mr. A. G. Newton (Southampton), and others. Mr. and Mrs. Oaten returned thanks.

Dr. F. C. S. Schiller has an article entitled "Scientific Method in 'Psychical Research,'" in the first number of the "Psychic Research Quarterly." Speaking of the "bereavement sentiment," the writer has some wise words which are worth quoting. He says, "But the 'bereavement sentiment' is transitory. It is also, scientifically speaking, selfish, in that it aims rather at personal consolation than at the increase of knowledge. It will leave the scientific question very much where it was, unless it can be well advised and wisely guided. If it is so guided it may yield what it has never before been possible to get, namely, the provision of resources for systematic Psychical Research, on a scale worthy of the magnitude, importance, and difficulty of the inquiry."

Dr. Schiller continues, "The leaders of the Spiritualists and of the S.P.R., therefore, have a great responsibility; they must impress on their followers that the object to be aimed at is not personal consolation so much as scientific proof; and to that end they must untiringly explain to them that scientific proof is arduous, and slow, and cumulative, and co-operative, and, above all, expensive. They should be warned explicitly that they must not expect to solve the mystery of human destiny by paying a guinea to a medium, and being told something that impresses or staggers them."

In "The Star" (June 29th), the Rev. the Hon. James Adderley gives a picturesque account of Covent Garden and its church, from which we learn that in the precincts of the church, amongst other eminent Englishmen, Claude Duval was buried! Canon Adderley draws a vivid contrast between the appearance of the church and its neighbourhood in the eighteenth century and to-day, and expresses a wish which

we can cordially echo: "If we only had an old lady selling oranges and roses in the portico, as a bishop told me the other day we ought to have!"

Mr. Matthias Jochumsson, the Icelandic poet, an old reader of LIGHT, is, we regret to learn, compelled by infirmity and old age to relinquish most of his activities in connection with Spiritualism and literature in general. In a letter to us from Iceland, he writes: "Please tender my hearty thanks and most cordial blessings and good wishes to everyone in the Spiritualistic movement."

Sir A. Conan Doyle writes in the "Daily Graphic" (June 28th): "Mr. Clodd has, in your columns, ruled me out of the Spiritual controversy on the grounds that an anonymous critic in 'The Times' has said that I 'cannot grasp the principles of scientific investigation.' Is Mr. Clodd prepared to agree that if a newspaper critic condemns materialism as a fallacy it is therefore a fallacy? One must be in desperate straits for an argument before one adopts such a one as this, and I should feel that it was ruled out by all 'principles of scientific investigation.'"

Mrs. Fred Maturin (Mrs. Cecil Porch) has an amusing story in the "Wide World" (July), describing the mishaps that befell her and her husband while housekeeping in Nairobi.

David Belasco, the American theatrical manager who was responsible for the production of "The Return of Peter Grimm," is to produce in New York at an early date a play dealing with the subject of Spiritualism written by Edward Knoblock.

A correspondent writes: "This week I have heard Spiritualism called a religion, a philosophy, a science, a method, and a fraud. It occurs to me that Spiritualism is like the old verger, who, encountering a stranger who asked him his office, said, 'Well, mum, it's like this. Some calls me a virgin, and some calls me a beetle, so I don't rightly know just what I am.'"

Miss Margaret Moffatt, a well-known actress, records some of her experiences with the ouija board in the "Sunday Express" (June 20th). Being asked whether the board had answered questions for her, she said, "It certainly has. I don't know what to make of it, but facts are facts. Now listen to this. I had a friend. I was thousands of miles away from him. He is a man who is never ill. Just for something to say, I asked how he was. Ouija told me he was ill. Of course I didn't believe it. But it turned out to be true." Mere coincidence would be the ordinary explanation of this incident, and not without some ground, but when such coincidences are repeated in thousands they begin to show results quite at variance with the law of averages.

Lieut.-Col. W. P. Drury, C.B.E., at the unveiling of a war memorial to men of the village of Pelynt (Cornwall), said (as reported in the "Western Morning News," June 30th): "They have passed from our sight, it is true, but I do not think it is either too fanciful or too improbable to believe that they are standing among us in the churchyard at this moment. It is being realised more and more, I think, that the barriers between the seen and the unseen worlds are more frail than we perhaps imagined, and we may be sure that the spirits of the gallant dead, if permitted, would join their loving kindred in this solemn hour."

A symposium on the ouija board appears in the "National Spiritualist" (Chicago). The opinions expressed vary considerably. One writer says, "I regard the ouija board as a detriment to the advance of Spiritualism, because in most cases it is unreliable, and, therefore, beginners who do not understand the law will often believe that all other methods of spirit communication are equally untrue." Another, speaking in the same strain, says he disapproves of it because "the novice hasn't had the experience by which he can separate the two grains of wheat from the two bushels of chaff."

A third investigator takes a wider view and considers that "the reliability of the ouija board, like all other channels for demonstration of spirit presences, is governed by the law of attraction, cause and effect." She found that what was true of the ouija board was also sometimes true of mediums. Personally, this investigator invariably received elevating and helpful messages.

Incidentally, in this discussion, the story of the evolution of the planchette is given. The writer says, "The planchette was an appliance suggested by the movements of the table. First a pencil was attached to one leg of the table for the purpose of writing. This was a clumsy appliance, and as an improvement the planchette was invented about 1855."

A SOUTH AFRICAN GHOST STORY.

In LIGHT of October 25th, 1919, we alluded in "Notes by the Way" to a story of spirit interposition which appeared in the "Cape Times" of September 16th of that year under the picturesque and pleasing title, "An Astounding Spook Story." The account, which seems to have been furnished to the South African Press by the Principal of the Training College for Coloured Students at Hankey, deals with the apparition, or spirit, of a former pastor of the Mission, Dr. John Phillips, who died there in 1851.

Mr. C. J. Hans Hamilton, of Le Pavillon, Mauzé, Deux Seyres, France, well-known in connection with Psychical Research in France, who inquired into the matter, has forwarded to us several documents in connection with the case, from one of which, a Petition to the King, the Imperial and Colonial Governments and Premiers, and the London Missionary Society, we take the following as giving a full description of the event, but refrain for the present from comment:—

On the 2nd, 3rd, and 5th September, 1919, the spirit of Doctor John Phillips, former pastor of Hankey, appeared to certain of us who had gathered together in the room in the Training Institute, formerly used by him as his office.

I had been driven to investigate the cause of the terrified complaints of my housekeeper about a spirit who was constantly trying to speak to her, and who nightly walked in her room, which had been Dr. Phillips' office.

On the 2nd of September, 1919, I had with me Maria Japtha, an assistant, also Kitty Pitt, Ben Ezau, and John Jacobs, three senior pupils. Kitty Pitt is gifted with second sight, and she saw the apparition as soon as it appeared in the passage into which we looked, as we sat in the housekeeper's room. I asked the apparition what he wanted. He replied, "I am seeking for the lost receipts."

I asked, "What are these receipts; to whom do they belong; have they any bearing upon the removal of the college or upon a recent court case of the L.M.S.?" "No, they are local receipts." "To whom do these receipts belong?" "Sophy will tell you; she knows." Sophy Bosman is the name of an old woman, the only surviving member of his old congregation. "Who are you?" "I am Dr. Phillips. I was a missionary here long ago. I cannot rest until I find the receipts." "Where am I to look for them?" "I do not know, Stoffel lost them." "Where is Stoffel?" "He is dead." Stoffel Rossoun was the henchman of Dr. Phillips. "Well, doctor, I shall try my best to find your receipts, and I shall give them to you when I have found them. Good-night!" We then went to bed feeling rather scared but determined to find the lost receipts.

The next day I sent some of the senior boy pupils upstairs to hunt in the thatch for the receipts which we thought Stoffel might have hidden and forgotten there, as the apparition was in the habit of first going upstairs and standing on the landing. The girls knew when he was there, and used to call out, "Good-night, sir," as they went to bed. We found no receipts, however, so that evening, the 3rd of September, at 9.30, we awaited the doctor. I had another boy, Martinus Van Heerden, with me, in addition to those who had been there on the previous night. He had asked to be allowed to come as he had second sight, too. As soon as Van Heerden saw the doctor in the doorway he called out, "Good evening, doctor!" ("Naand Mijneer"). I said, "We have looked everywhere for the receipts, but we cannot find them. Where shall I look next?" He suggested "Stoffel's woning" (dwelling house or hut). I asked him whether he could not find Stoffel. "I do not know where he is; he is dead." "Where was your office?" "In this room." Van Heerden said that the doctor was dressed in black and wore a black cloak. As we could do nothing more, we said "Good-night" and retired. The old gentleman followed my housekeeper into my room, where I had made up a bed for her, as she was too timid to sleep alone.

She was so terrified that night that she kept calling upon God to preserve her; I stayed awake all night and talked to her about all sorts of things until the old doctor got tired and left us.

The following day I went to see whether I could find Stoffel's woning. Alas, it had been reroofed with corrugated iron and altered. I went to see Sophy Bosman, and she gave me a photograph of an old minister, which I thought was that of Dr. J. Phillips; but I found out afterwards that it was a photo of Rev. Durand Phillips. He had been Dr. J. Phillips' successor, and was pastor at Hankey between 1852 and 1876.

Sophy supports herself by cleaning out the Municipal office for a wage of 7/6 per month. She has to live with a relative who is not too pleased at having her. That very day she had been weeping by the Klein River because she had been unsuccessful in securing a little hut which she had wanted for herself. Sophy told me all about the lands her husband had received from the Government for helping to fight the Kaffirs in the war of 1834. These lands had been sold over their heads although her son held the receipts for them. So from a prosperous, happy woman she has become a penniless, landless, miserable woman. There are others in similar case I have been told. There are the people who built the tunnel in Dr. J.

Phillips' time. They were given lands as recompense for their labour and they had to pay 10/- per acre per annum for 19 years for them besides, when the lands finally became their own. They were given receipts for these lands, but they say that Durand Phillips collected all their receipts and failed to return them. Subsequently their lands were sold. Those who had received lands for fighting in the '34 war were treated the same way, some of the lands having been sold three times over to the same family—grandfather, father and son. Of other lands the owners were dispossessed by some legal quibble about transfer, a matter incomprehensible to these primitive people.

On the 5th September I was approached by Philip Filkers, Julie Matroos, Prinsloo and Drake, for permission to speak to the apparition. I was delighted to have them especially as Prinsloo and Matroos were also gifted with second sight.

At 9.30 p.m. the apparition appeared in the usual way. I bade it "Good evening," and said, "Dr. Phillips, I have brought some of your old congregation to see you." This I said because I did not know till a little later that Durand Phillips had been their pastor, and Dr. John Phillips that of their parents. He replied, "Who are they?" I said, "They are Prinsloo, Matroos and Filkers." "I know them very well, I am glad to see them." I said, "Your old congregation still loves you." "I am glad to hear it; do they pray for me?" I replied, "I do not know, but I shall ask them to pray for you." I turned to Mr. Filkers, beside me, and asked him to take Dr. Phillips' message to the people. We were all crowded now as close to Dr. Phillips as possible. His voice sounded like the gentle rustling of dry autumn leaves, but it was distinctly audible to some of us. Prinsloo then asked why "old mijnheer" was walking and why he could not rest. He replied, "I cannot rest because of the receipts." Prinsloo said, "Many of mijnheer's people have lost their lands." "I know that, and that is why I cannot rest." I asked, "Have the L. M. S. agents not got the receipts?" "I do not know." "Shall I not write to the L. M. S. to find out?" "Yes, will you be so kind?" "I shall certainly write to the L. M. S. in London and I shall advertise until the receipts are found." He asked, "Do you know the address of the L. M. S. in London?" "I have forgotten it, but I can soon find it out again. Do you know it?" said I. "No, who are the agents?" I asked the men to name the agents, and then heard that Rev. Durand Phillips had succeeded Dr. J. Phillips as pastor at Hankey.

I told him the names of the agents as the men prompted me: Rev. Durand Phillips, Metlerkamp, Thompson, and Thomas Searle. He said, "I know Metlerkamp, but not Thomas Searle." "Well, I shall write to the L. M. S. about the matter, and perhaps they may give the lands back to the poor people without receipts."

"But you will not cheat them, too, will you?" "No, I promise you I will not, but I do not think I shall have anything to do with the matter. The lands will be given back by others." "Thank you very much for your kindness in taking the trouble to do these things." "I do not mind the trouble. I am so sorry for you that you cannot rest in the living land. Are you not happy there?" "Yes, but I shall be at ease only when these matters are righted and my work complete."

"Good-night, doctor! Gireennaand, mijnheer," we said, and he went.

We sat down then and the old folks explained what the wrongs of the people were. They were amazed and exclaimed what a wonderful thing that the dead had come back to aid them. They urged me to write and said that they would be witnesses, as they had seen Ou Mijneer themselves, and knew that it was not Durand Phillips.

I feel that the old doctor will not let me rest until I have fulfilled my promise. I went down to his grave in the Manse garden this morning and read the following inscription upon his tombstone:—

In memory of

The Rev. John Phillips, D.D.

Born at Kirkcaldy, 14th April, 1775.

More than thirty years Superintendent of the S. A. Mission of the London Missionary Society. And most of that time Pastor of the Congregational Church, Cape Town. With true humanity, he ever zealously laboured,

"To loose the bands of wickedness,
To undo the heavy burdens,
To let the oppressed go free,
And to break every yoke."

—Isa. lviii., 6.

He died at Hankey on the 27th Aug. 1851.

"Blessed are the merciful, for they shall obtain mercy."

His rock was Christ.

Yet he who loved to lift the burdens from others still bears them, and I appeal to all who can and will, to investigate and right the wrongs which keep John Phillips an exile from the heaven land. I know I need not appeal in vain to South Africans and English men and women for justice, and I appeal to them now to re-establish and complete the work which he, John Phillips, thought he had accomplished, but which others have undone.

I am sending a copy of this letter to the newspapers so

that the matter may become known, and that any who know of or have the lost receipts may return them. I trust that all gentle and loving hearts will pray that these wrongs may be righted, that peace may come to the soul of Dr. John Phillips.

(Signed)

GINA TOWNSEND (Principal, Training College, Hankey).

MARIA L. JAPTHA, Assist., Miss. School, Hankey.

KITTIE PITT, Pupil.

JULIE MATROOS, Farmer.

B. H. EZAU, Pupil.

M. VAN HEERDEN, Pupil.

P. FILKERS, Church-warden.

THE REV. G. VALE OWENS SCRIPTS.

On Thursday evening, July 1st, the British College of Psychic Science held an "At Home" for its members, and this was made the occasion of a deeply interesting address by Mr. Henry Engholm, who dealt with some of the inside facts concerning the now world-wide known scripts of the Rev. G. Vale Owen.

The speaker of the evening, who was suitably introduced by the Principal, Mr. Hewat McKenzie, held the audience—a cultured and thoughtful one—for over an hour, as he told the story of how these scripts were brought to light, of Lord Northcliffe's decision to introduce them to the public and of the thorough fashion in which he carried out his resolve.

The part which Mr. Engholm himself played in the matter was modestly stated—how he had heard of these scripts and obtained them from the office of LIGHT, where he had first read them, and how, after he had made a thorough study of them, he brought them to Lord Northcliffe's notice. The Rev. G. Vale Owen was described by Mr. Engholm as one of the purest, kindest, and most single-minded of men, who as a true clergyman of the Church had made the duties of his parish his first charge. The parish of Orford lay outside Warrington, and with its eight thousand inhabitants was practically unknown till these scripts made it famous, a Mecca for many seeking enlightenment. The mere announcement in the Press of their intended publication brought myriads of letters of virulent abuse to the vicarage, mostly from clergymen—letters now in the possession of Mr. Engholm. When, however, the messages appeared in due course, the tone of the letters received teemed with gratitude, surprise and blessing. The outstanding fact revealed was that the greatest medium of to-day was a clergyman of the Church of England.

Mr. Engholm spoke in clear-cut sentences, and in the simplest language, of his love and admiration for his saintly friend, Mr. Vale Owen.

At the close of his address, Mr. Engholm gave his audience the privilege of hearing extracts from an original script—as yet unpublished—received by the Rev. G. Vale Owen from one of his highest guides, on the subject of woman and the part she has to play in the world's future, a part in which she must guide the world rather than rule it.

The proceedings closed with a cordial vote of thanks, proposed by the Principal, to Mr. Engholm, for his skill as a journalist in editing the scripts for the Press, and for his deep interest in the matter. Several opportunities were given to the members at the close to inspect some of the scripts.

J. C.

DREAMING TRUE.

We are reminded of the "dreaming true" incidents in "Peter Ibbetson" by a passage in a letter we have received from a correspondent on the Continent. This lady had been compelled, much against her will, to leave her beautiful ancestral home in the country and take up her residence in a distant town. To add to this trouble she had to agree to her new abode being shared by another family, the company of which was not very agreeable:—

"We had to remove furniture, linen, etc., upstairs. Whilst Clara, my faithful housekeeper, was doing this she saw my ancestors and grandparents and my mother about her. My mother caressed the linen, and Clara not only saw but felt the delicate, gentle hand; she said it felt like soft cotton wool.

"In the night Clara was back in vision at L—. She saw through doors into the rooms where my grandparents seemed to be holding festivities. She saw my grandparents, my young mother, my mother's sister and many guests; she heard laughing and talking and saw the servants bringing in trays with plates and food. She heard one servant say to another on the staircase, 'It is to be hoped the soup is not too hot!' As she told me this in the morning I exclaimed 'How odd! Grandpapa could not bear his soup too hot; it always made him very angry.' Clara did not know of this. I had never mentioned it to her. What do you call the faculty by which she is able to see and hear scenes and incidents belonging to times long past?"

BOOK TESTS WITH PLANCHETTE.

This year a nephew from England stayed with me in India. One evening the conversation turned upon Spiritualism. I asked if he had heard that Spiritualists had claimed to have "talked with the dead." He said if such a thing were possible, then his friend, killed in action, would do it. So I replied, "Let us try."

I placed cardboard letters face downwards in a circle round a small wineglass on a little table. My nephew ("C.") and I ("E.") lightly rested our fingers in contact on the stem of the glass at the base. Then I asked if a spirit was present. The wineglass moved to three letters, and stopped. My daughter ("A.") turned up the letters as they were touched. The glass had spelt "y-e-s." Next we shuffled the letters, and a name was given, which my nephew recognised as that of his dead chum. I may only give the initials, "R. W."

By question and answer, very definite information was given, which I had no means of verifying. My daughter suggesting that planchette might be a quicker and easier means of communication, we asked "R. W." if he could use it. He replied, "I will try."

Next day, we sat again, "A." and "C." with hands resting lightly on the planchette. I asked the questions, and a friend, Dr. P., took notes.

Query: Are there any other spirits present with you?

Answer: Yes.

Query: Who?

Answer: Captain T—, also V— F—.

My nephew said these were all men in his battery killed in 1917 in France.

I was still sceptical; then I thought of a test; I asked another friend in the room to take a book at random and, without looking at its contents, to open it. I then asked the invisible operator to write the first word on the right hand page of the opened book, which was done by the pencil of the planchette (with "C.'s" and "A.'s" hands resting on it).

I was then quite convinced that we had to deal with an unseen intelligence.

I asked if Captain T— would write something, anything, to prove his presence. He wrote two words which looked like "my bungalow."

Query: Are the words in print?

Answer: Yes, in a book.

Query: What position in the room with regard to "C"?

Answer: Left—behind.

Query: Is it in the shelf book-case?

Answer: Yes.

Query: Which shelf—top, middle, or bottom?

Answer: Middle.

Query: Counting from the left, my left, as one, what number of book?

Answer: Sixteen.

Query: What page?

Answer: One hundred and thirty-one.

I seized the book with some excitement. It was Emerson's Essays and the chapter "Spiritual Laws." "I'm sure those words are not here," I said, "but listen; this might have been written for me, and selected as a rebuke," and I read the page aloud, the gist of it being a lecture on the folly of reading indiscriminately and neglecting one's correspondence. Then I came to the words "my benefactors." "Give me my glasses!" I cried, and I then saw the words written were not "my bungalow," but "my benefactors."

"Now," I said, "let us ask Captain T— to write and leave everything to him." Planchette wrote, "Hypnotism and Crime."

Query: Where is that to be found?

Answer: In the revolving bookcase, a dark blue book rather worn, some passage underlined. Page 69.

I found the book (an old one, left by a clerk), a passage underlined on the page mentioned; it was a paragraph on the impossibility of making another commit a crime when under the influence of hypnotism. The book was Hudson's "Psychic Laws." We had been arguing on the subject at dinner the night before.

We had many more tests given us by the different invisible operators—passages out of books, songs, etc. I noted that the operator who called himself Captain T— chose passages from scientific works (I learnt afterwards that he was a B.Sc.), and that "R. W." chose simple books on the war or adventures or songs; he was only a youngster when he was killed.

To test still further I took two cardboard letters in my hand without looking at them, and asked the spirit to write them down. This was done correctly. I then took another couple of letters in the same way with the same result. I think this rules out telepathy.

I noticed that the writing became less decided after a prolonged sitting. I asked, "Are you tired?" and the answer given was "Yes, but not as you know fatigue." I then said, "How do you recover from fatigue?" "We recuperate with etherial matter."

A great deal more came through, all interesting, nothing

futile or frivolous. The interest of the sittings lay in the fact that they showed:—

- (1) Unseen intelligences at work.
- (2) These intelligences co-operating cheerfully to convince us of the possibility of communicating with them.

It might be argued that one or other of the sitters arranged the tests beforehand (I know that to be impossible). Yet how were the unseen letters written down and the unseen word (a word unseen by anyone in the room) correctly given?

EVA KENNEDY.

"AT HOME" AT THE STEAD BUREAU.

Last week we referred briefly to the At Home held by Miss Stead on Monday, June 28th, at the Stead Bureau. The following is a summary of the speeches delivered on that occasion:—

Mr. Henry Engholm, in a happy speech, congratulated Miss Stead on the growth of the Bureau. Its precincts were, he thought, to be regarded as holy ground, for there angels came. It must be a place that was beloved of those on the other side. It was a place to which they brought their messages of affection and inspiration. He considered that every such message was charged with a command to communicate it to the world. The day had passed, he was glad to say, when people were ashamed to speak about such things. We could not shut out the great world beyond. Its denizens had made breaches at many places throughout our world, and the Stead Bureau was one of those places. He would have them remember that once such a breach was made it was never closed. Two thousand years ago a breach was made, and it had never been closed (applause). Miss Stead's great father was working with his hand in the Beyond helping us here. He (the speaker) knew from what Mr. Stead had said to him in most wonderful messages that thoughts and spiritual influence—influence that was linked with higher spheres than his own—were permeating the Bureau. Miss Stead and her friends were really building up a greater Bureau on the Other Side. The two were inseparably linked. The Stead Bureau could never die. It was immortal.

Miss Stead said that the Bureau here was part of a wonderful Temple on the Other Side, and she was conscious of the help she received from there. It was a great support for her in her work. She knew that what had been achieved was not due to her efforts alone.

The Rev. Walter Wynn paid a tribute to the noble character of Mr. W. T. Stead, and emphasised the enduring nature of the work he had done. He also expressed his sense of the value of the work being done by Miss Stead in continuation of her father's labours.

Professor James Contes said it was a joy to him to be present and to look into the face of the heroic daughter of an heroic father (applause).

A MUSICAL SEANCE IN PARIS.

I recently attended in Paris two musical séances, given before a large audience and selected musical experts, by M. Aubert, an unpretending and quiet young Frenchman who (as seems well-known to his friends) has never had any musical education, and can normally play but little on the piano. He has recently been demobilised.

In a state of "control" he gave extremely brilliant and dashing improvisations, which are signalled as being inspired by various well-known composers—Chopin, Schubert, Liszt, and others. He sat down to the piano, looking not at the keys at all but straight before him, and dashed off chords and runs of the most brilliant description for an hour on end. Transition from light to total darkness in the room made no difference to his playing.

I am not competent to judge of the quality of the technique, but the musical experts stated in my presence that it is musically defective, though bearing some kinship to the styles of the composers whose names are spelt out by repeating the alphabet at the close of each theme, a note being struck at the correct letters.

The conclusion I (personally) came to is that, if the statement that the young man is not a musician is correct (as seems to be admitted), the control is of a very remarkable kind, being the instantaneous transmission of complicated musical themes to the fingers, giving brilliant automatic execution, while the refinements of technique are not so transmitted. The source of the inspiration might be (a) his own subconsciousness; (b) the composers whose names are given but whose inspiration is imperfectly rendered, or (c) the inspiration of a lesser musician, or musicians.

S. DE BRATH.

In an article on "Astro-Meteorology" in this month's "Modern Astrology," by Mr. Arthur Butcher, it is pointed out that weather forecasting has never been a feather in the cap of the astrologers, and that it never will be until it is systematically and intelligently studied, with a view to establishing its claims, on purely scientific grounds, as a serious and useful branch of knowledge.

"PRESENT-DAY SPIRIT PHENOMENA AND THE CHURCHES."

Under the above title a pamphlet, just issued by the Rev. Charles L. Tweedale, Vicar of Weston, Otley, Yorks., sets out in a trenchant way the mistaken attitude of the Church towards psychical phenomena. The following quotations will illustrate the general character of the arguments employed:—

How fatuous it is to say that no spirit manifestation is needed in these modern times. Did the visions, voices, spirit messages and spirit guidance cease when Christ closed his earthly career of teaching and preaching? We know that they did not. If the Church needed them for two generations after that event, she needs them equally to-day.

The attitude assumed by the various Christian Churches towards the psychic or spiritual phenomena of these modern times, so manifestly of the same nature as those of Bible days, is one of the extraordinary anomalies of the age. Instead of welcoming this evidence, which is such a potent weapon against materialism, and such a confirmation of the central fact of Christianity, the Church takes up a position at once so illogical as to practically undermine her whole religious position. One wonders how much longer this fatuous attitude will be maintained. Unless the awakening comes quickly, and the Church assimilates these truths, she will suffer a more or less complete loss of authority and influence. Meanwhile, with feverish energy, she vainly endeavours, by multiplicity of organisation, by mechanical routine and ceremonial, and by "serving of tables," to make up for her lack of actual and conscious contact with the Spirit-world.

Psychic phenomena form the mechanism and the channels for communion with the saints departed, just as they constitute the mechanism of and the channels for all revelation and revealed religion. For lack of them the modern Church is totally unable, under her present régime, to give any present-day objective proof to the inquirer or the bereaved, either of that Spirit-world of which she constantly talks, or of that resurrection from the dead on which she bases her hopes. One cannot well have less than nothing.

In vain does the Church of to-day try to scare men away from the investigation of the truth by talk of "wicked spirits of the air," "psychical invasion," and "deceiving devils." All these objections and warnings apply with equal force to primitive Christianity. Had the early Christians been as afraid of "wicked spirits" and "deceiving devils" as the moderns, Christianity would have been strangled shortly after its inception. There are good spirits and bad spirits, just as there are good men and bad men; but because there are bad men in the world we do not therefore cease to hold traffic with our fellows. No, we exercise a robust common-sense in our dealings with them, and we find that the majority are honest and speak the truth. So with the Spirit-world. The Apostolic injunction, "Try the spirits" (I. John iv. 1—literally "test experimentally"), combined with trust in, and prayer to, God, and the exercise of our own common-sense, will carry us triumphantly through, and we shall find the good and the true to be in the ascendant.

It is a humiliating spectacle to see professed Christians, in their anxiety to discredit modern psychic phenomena, eagerly quoting against them the opinions of notorious Materialists, Agnostics, and modern Sadducees. What an unholy alliance! These strange Christians do not perceive, in their rage and fury, that if the statements of these modern infidels could be maintained they would sweep away the foundations of their Christianity.

These are rather lengthy citations, but the brochure is substantial enough to afford them, although it is issued at the small price of twopence (3d. post free), and can be obtained from the author, from Mr. Ernest W. Oaten, 18, Corporation-street, Manchester, and also from the office of LIGHT.

HUSB FUND.—Mrs. Etta Duffus, of Penniwell, Elstree, Herts., acknowledges, with thanks, the following donations: C. S. Wakeford, £3; Nurse Butcher, 10/-.

THE LATE DR. HYSLOP.—A.B. writes:—"Your well-deserved tribute, in last week's LIGHT, to the painstaking care with which the late Dr. Hyslop conducted his investigations of psychic phenomena will be shared by all who are familiar with the records of his work. He was thoroughly scientific in his methods, and his attitude towards the problem of human survival was a strictly impartial one. He was quick to recognise the force of sceptical criticism, and at times he was even disposed to reject what appeared to be conclusive evidence because it did not satisfy, in every respect, the requirements of an extremely exacting critic. It may be of interest to note that Dr. Hyslop himself was evidently a psychic, as he mentions in his recent book, 'Contact with the Other World' (page 199), that on one occasion he was awakened by raps while staying at an hotel."

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. Mary Gordon. 18th, Mrs. Gladys Davies.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. Ernest Hunt; 6.30, Mr. George Prior. Wednesday, July 14th, 7.30, Mrs. Edith Marriott.

Walthamstow.—342, Hoe-street.—7, Mrs. Mary Crowder, address and clairvoyance; also see paragraph below.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Ella; 6.30, Mr. Geo. Morley.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Miss Gantz; 6.30, Mrs. Neville.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, Mrs. E. A. Cannock.

Lewisham.—The Priory, High-street.—6.30, Mrs. Grad-don.

Peckham.—Lausanne Hall, Lausanne-road.—7, Mrs. Mary Clempson. Thursday, 8.15, Mr. Will Turner.

Battersea.—Temperance Hall, 638-640, Wandsworth-road, Lavender Hill.—11.15, circle; 6.30, Mr. A. J. Marshall. 15th, 8.15, Mrs. Orlowski.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. E. J. Lofts; 3, Lyceum; 6.30, Mr. T. W. Ella. Wednesday, 14th, 7.30, Mrs. Cannock.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—Monday, 12th, 7.45, Mrs. Jennie Walker. Thursday, 15th, 8, Mr. J. Osborn. Sunday, 18th, 7, Mrs. Orlowski; after service members' circle; 3, Lyceum.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30 to 10.30, Social and Dance. Sunday, 11, address by Dr. W. J. Vanstone; 7, address and clairvoyance by Mr. Punter. Wednesday, 8, Mrs. Graddon Kent. 18th, 11, Mr. A. Lamsley; 7, Mr. T. W. Ella. Lyceum every Sunday at 3.

Brighton.—Old Steine Hall, 52a, Old Steine.—Sunday, Monday, and Tuesday, speaker and clairvoyant, Mrs. J. Paulet.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Gladys Davies (from Johannesburg), addresses and clairvoyance; 3, Lyceum. Wednesday, 8, healing service, Messrs. Hoskins and Gocher.

CHANGE OF ADDRESS.—Walthamstow Spiritualist Church, Vestry Hall (entrance, 3, Vestry-road). Opening service, Thursday, July 15th, at 7.30; Mr. Walter Long, address and clairvoyance. All speakers and members of other societies cordially invited.

MR. A. J. HOWARD HULME, a museum and art gallery curator, recently before the Brighton Spiritualists' Church, spoke on the Doctrine of Immortality held by the Egyptians seven thousand years ago. He dealt with the evidence pointing to the great psychic powers possessed by the Egyptians, and showed how psychic science explained things which puzzled learned but materialistic Egyptologists.

LYCEUM DEMONSTRATION.—A united open-air Lyceum Session, organised by Mrs. Barnard, of the Clapham Society, was held on Sunday last in the grounds of the Brixton Unitarian Church. The Lyceums represented were: Clapham, Brixton, Battersea, Fulham, North London, Woolwich and Plumstead, Tottenham, and Wimbledon. The gathering was a very successful one, about 120 being present. Mr. Forsyth conducted.

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Light:

A Journal of Psychical, Occult, and Mystical Research

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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NOTES BY THE WAY.

We have more than once in these columns expressed our views on the Churches as humanising institutions which, with all their defects—inseparable from human activities—have kept alive the religious spirit, and done so much to purify the plague spots of our festering cities. But we have preferred to allow direct criticism of the Churches, as far as LIGHT is concerned, to come from their own ministers. Lately, we read a leading article in the "Daily Telegraph" dealing with the same theme, "Church and Nation." That great journal, which cannot well be accused of bias, expresses some plain views. We take some excerpts:—

The war lasted too long. The Churches emerged no better than any other institution from the tempest which fell upon all alike. They came under the same blighting criticism. They proved as little satisfying to the needs of humanity as any political or social institution. No great wave of spiritual fervour and exaltation swept over the land; the majority of the people—here as elsewhere—turned their faces despairingly elsewhere. We are not assuming that this is the fault of the Church. That is another question altogether. What we are concerned with is to emphasise the fact that to-day a restless, weary, uncertain, puzzled, and—in spite of its feverish pleasures—saddened world feels itself untouched by the message of the Churches.

The "Daily Telegraph" writer goes on to say that it is not that the world is irreligious in the sense of being atheistic. He points out that good works abound; that institutions for the relief of suffering and poverty which once were only found in association with religion are now regarded as primary social needs to be provided by the community at large. The Churches, he says, led the way in this direction, as LIGHT also has frankly acknowledged. But—and here the "Telegraph" speaks again:—

But we see a growing disinclination to accept the decrees of the Churches as binding either upon the consciences or upon the conduct of men, and we see also a very general disposition to turn away from dogmas—once accepted as final—which seem in these days to require restatement in every generation according to the progressive development of scientific discovery. When we are told, for example, that Deity itself is subject to evolutionary development it is manifest that the Churches no longer speak with the same sure accent of authority, and it is much to the credit of their intellectual candour that they do not. If they did they would scarcely find listeners outside that body of ecclesiastically minded laity which constitutes the Church in the stricter and narrower meaning of the word. For the mood of the people at large is insurgent in Church matters, as it is in political matters.

What is the matter? Some of us see quite clearly. The people demand *reality*—they are emerging from

the period when they could be hypnotised by words and phrases. They are subjecting every institution to a severe scrutiny to ascertain its true value and effectiveness. They require that the Church shall make good its pretensions. It has told them of many things which of old they were content to accept on authority. Now they demand credentials—they want proof of the statements made. "Do we *really* live beyond the tomb, as some of you (not all) profess to be certain of? Is there really a communion of saints? Are the Bible miracles and teachings founded on fact? Has prayer any efficacy at all?" Such appear to be some of the questions for which the people await clear replies from the Church's ministers. It is of no use taking refuge any longer in mystery and transcendentalism, or cloaking the answers in cloudy verbiage. "Yes or no?" If "yes," it must be a reply to be interpreted on plain common-sense, mundane lines. It is of no use trying any longer to shirk the purely human issues. The Church's teachers must descend to natural, everyday meanings. The fact that the dead live, that there are ministering spirits, that "miracles" are true, that prayers are answered, must be made as plain and unequivocal as any accepted fact in science. When the scientists tell us that the mixture of two parts of hydrogen and one of oxygen results in the creation of water they are quite positive—no ifs or buts, no peradventures. So it must be in all those teachings of the Church which touch human life and human welfare. There will be difficulty, of course. There is difficulty in all things that are really worth doing. But the problem, as we know it, is not at all an impossible one. Psychical science has answered all the questions affirmatively, and its followers stand ready to bear witness to that truth.

FAREWELL LUNCHEON TO SIR ARTHUR CONAN DOYLE AND LADY DOYLE.

ALL TICKETS SOLD.

Nothing could have been happier than the suggestion that has materialised into the Farewell Luncheon to Sir Arthur and Lady Conan Doyle, which takes place at the Holborn Restaurant on Thursday, July 29th.

Letters of appreciation are pouring in, and applications for tickets have quite exceeded the most sanguine expectations of the Committee.

As we go to press the Committee inform us that all tickets are sold.

The Spiritualists' National Union have deputed Mr. Geo. F. Berry (president), Mr. Ernest W. Oaten (vice-president), and Mr. R. H. Yates (secretary) to represent the Union at the Luncheon.

So far as is known, the Grace will be pronounced by the Rev. G. Vale Owen. Dr. Abraham Wallace will preside.

The illuminated testimonial to Sir Arthur and Lady Conan Doyle is in hand, and the Committee can assure those who will be present that this will be a work of art of the highest order.

Proposals have emanated from generous individuals of making the honoured guests of the day a gift in the form of a loving cup, but although the Committee deeply appreciate the thought that prompts the suggestion, it is desirous that all those at the Luncheon should be participants in any presentation, and this end will be sufficiently attained by the illuminated address.

Mr. A. M. HEATHCOTE, Home Close, Compton, Winchester, would like to hear from anyone living within easy reach who is interested in psychic research.

"PLAYING WITH OCCULTISM."

A REPLY TO DEAN INGE.

By STANLEY DE BRATH.

(Continued from page 218.)

The Dean very clearly lays down that the Church has travelled so far from Christ's teaching as to be "something alien to His gospel," not only having failed to support Christianity, but having degraded it. He considers that the story of Christ's miracles may be "relegated to the nebulous sphere of pious opinion," and that the ethical teaching can stand without their aid. Unquestionably it can, to the sincerely unselfish or philosophic mind; but can it to the average man—*l'homme sensuel moyen*? The Dean apparently thinks it can: Christ thought otherwise. "The works that I do bear witness of Me." "If ye believe not Me, believe the works." According to the best supported version of His earth-life—that adopted by Dean Farrar—He, who knew what was in man, devoted a whole year to miracles, chiefly of healing, in support of the ethical teaching of the Sermon on the Mount, before He flung down the challenge to orthodoxy by abrogating the ceremonial law in the declaration that nothing that goes into the belly, but that which comes out from the heart, defiles a man. That teaching, concurrently with His powers, made Him so beloved of the populace that the high priests who condemned Him under the law dared not carry out the legal penalty of death by stoning, but had to hand Him over to the Roman power on a totally false charge to guard against a rescue by the people. To compass their ends they had even to threaten Pilate with an information to the suspicious and implacable Tiberius before he would imbrue his hands in the innocent blood, and the only revenge the outwitted Roman could take was the scornful, "Gegrapha Gegrapha," with which he drove them from his presence.

The average man is still much what he was, especially the average champion of orthodoxy; so much we may concede to the Dean's denial of progress. To the average sensual man the crux will always be the real existence of a spiritual order of being, his own survival, and the conviction that he will there reap as he has sown—if to the flesh, corruption and decay; if to the spirit, the everlasting life which pertains thereto. St. Paul tells him that this latter sowing is merely patience in well-doing—the application in practice of Christ's principle of love to God and his neighbour. That will suffice; but how is it to be brought home to the average man with sufficient force for it to govern his conduct? By the same means that Christ used to sway the multitude—by the "signs" and by the proof that the spirit of man survives the death of the body. The supernatural facts make Christ's miracles credible to this generation. As M. de Pressensé says in his "Vie de Jésus": "As we follow the gospel narrative, the teaching and the miracles are so interwoven that, unless we mutilate history in the most arbitrary manner, we find ourselves compelled to accept or reject the two together." Men of science and Spiritualists endeavour to show (with ever increasing success) that "miracles" are in accordance with natural laws of Spirit, and that they tend to further proof of the continuity of those laws. A man who wills what God wills does so without diminution or reserve. Herein is the explanation of the miracles of Christ. Not a power given contrariwise to the laws of nature, but liberty to act further by those laws, which are continuous and unbroken between Matter and Spirit. This liberty is denied to less perfect wills, but we have the assurance of Christ, open in some measure to all mankind, were their faith even as a grain of mustard seed, that these powers are inherent.

The supernatural facts revealed by psychic research are the same as those which in St. Paul's day testified the work of the Spirit among the Corinthians. Now, as then, there is the wisdom which makes manifest the hidden things; there is knowledge; there is the same faith which, before any creeds were framed, meant simply trust in God; there is healing; there is working of powers (physical phenomena); there is prophecy; there is clairvoyance; there are (occasionally) tongues and their interpretations—the least useful of all the phenomena. And now, as then, they are misused by some and derided by others. But, however used, they bear witness to an actuality, and if anything can stem the tide of mob tyranny it will be the conviction that Spirit is a reality, and that the law of Spirit is the Good Will which works no ill to his neighbour. And if any think the cause almost ludicrously disproportionate to the hoped-for result, it may be pointed out that it will not be the first time that the weak things have been chosen to confound the wise.

To those who have no religion (and they are many), this principle can only come through science—psychological science—which is based on the supernatural facts. The phenomena of Spiritualism in the narrower sense are but the proofs of Spiritualism in the wider sense. Some scientists still assert that all things come from the physical and chemical properties of Matter, which alone is real; the genius of Shakespeare was latent in the nebular fire-mist; they deny the existence of Spirit: "thought is as inseparable from the brain as the movement of the arm from its muscles"; therefore, when the brain perishes there is nothing to sur-

vive. They simply deny the supernatural facts; they can do no otherwise, for they have no means of explaining them.

This purely materialistic "science" has been presented to the working classes in hundreds of thousands of tracts, of which the Church takes no notice. I quote from a little booklet published at 7d. by the "Pioneer Press," which presents to working men, as the latest conclusions of science, the following:—

"There is not an atom of scientific proof that the intellectual faculties can exist apart from the brain; they are extinguished with the life of the body."

It quotes Tyndall's Belfast address, given some sixty years ago, to the same effect, as the latest verdict of modern science. We have heard, too, of the "shouts of joy" with which Charles Bradlaugh's lectures to working men on personal annihilation by death were received. The inference that man can do what he will without fear and without hope has soon followed. The murderer who drowned three successive wives in their baths, made his defence in the words, "When they are dead they are done with." The defence was perfectly logical—to those who do not exist, there can be no injury. Revolution by armed force of a minority is equally logical. So is Prussianism—the doctrine that Might makes Right.

That Spirit is a reality is what the "highly educated men" who are accused of "playing with occultism" are endeavouring to bring home to all who will listen; and they try to do this by showing the nearness of those who have crossed the River; and the certitude that the links of love are unbroken has lifted from thousands the sense of desolation left on their souls by the disappearance of so many young lives on whom their hopes were centred. The Unseen has become a familiar thing, not an awe-inspiring one; we can even jest tenderly about it. It is real, it is joyful, it is homely. And thus it meets the needs of everyday people to whom a Communion of Saints, in the absence of intercourse, seems a mere play upon words; and who, moreover, have considerable difficulty in thinking of the lost son or lover as a "saint" at all. It is, of course, still more difficult to fit a halo on a husband! To these it has been an inexpressible comfort to know that such are not in a distant Paradise, but very near indeed at the telepathic call of love.

They do not find this "starveling hope," nor is their prayer "Grant that I may flit for a while over my former home." The Dean ought to know better than to say so. It is that they may, when freed from earth's limitations, learn more and more of the Divine method, and be more fitted to serve its ends. This Spirit breathes through many of those communications which the Dean despises as "a barbaric belief in ghosts and demons," but which are, in fact, positive evidence for a philosophy which can scarcely be logically held without the recognition of Christ as the Living King and the joyful optimism that against Him no weapon that is formed shall prosper, for He must reign till He has put all enemies under His feet, not by their destruction, but by their conversion to be His friends. The last enemy that shall be destroyed is Death. That destruction is now in progress by the Spiritualist facts.

MR. EDWARD CLODD REPLIES.

DEAR MR. ERNEST HUNT,—

My reply to your "open letter" (p. 218) shall be brief. To you it will be unconvincing, but never mind that.

You ignore the fact that expert conjurers have produced phenomena which Spiritualists contend are explained only by assuming supernatural causes. Sir William Barrett and Dr. Crawford thus explain Miss Goligher's performances. Mr. Marriott says that he is prepared to show how these are done. So the next step is to bring the medium and the conjurer together, and choose a representative body of Spiritualists, scientists and conjurers to report on the result. Meantime, you will do well to read Dr. Beadnell's "Reality or Unreality of Spiritualistic Phenomena: Being a Criticism of Dr. W. J. Crawford's Investigations into Levitations and Raps." The book will not win your approval, but you should know that it strengthens the conviction of Sir Bryan Donkin as to the incapacity of Sir William Barrett and Dr. Crawford to weigh evidence in the case of Miss Goligher's "ectoplasmic cantilevers" or their kindred phenomena.—Yours faithfully,

EDWARD CLODD.

LOVE AND SURVIVAL.—Of what a passionate devotion some of our pets are capable is illustrated by the following quotation from a letter which one of our contributors, Mrs. Louise Berens, recently received from a friend: "I had a cockatoo: a fierce thing to others, to me an adoring companion. Teased or enraged, I could calm him in a moment, and with his head in my neck whisper that he was an old villain, and I loved him. He would quiver against me in an ecstasy of happiness. When I was writing he would sit on my foot kissing it, and if I would not take him on my knee, hearing my voice, would paddle out at any moment, calling 'Poor Cockey!' The other day his stiff body was found under his perch. He had been all right the night before, and it seemed incredible that that poor deplorable dead thing had held so intense a little spirit." No wonder the writer asks "Where does the soul of a 'poor cockey' who loves much go?"

A "TEST" MESSAGE OF THE EARLY WORLD.

By "OUDEIS."

It is, perhaps, worth while occasionally to consider in the light of modern research, the numerous stories of psychic happenings so frequent in Greek and Roman literature; and so familiar to many of us from boyish interest and more or less agonised wrestling with the classics. In such a case, Herodotus, the genial, garrulous and always fascinating "Father of History," will readily recur. Oracles occupied a very considerable space of his historical canvas, proving their great importance not only in the religion of ancient Greece, but in the vital work of linking and binding together the numerous and often discordant branches of the marvellous Hellenic race. Reading the old familiar Bohn (Cary's translation), let us note the test proposed by an old-time king for the oracles of his day. The scene is what we now know as Asia Minor and the king in question is Croesus of Lydia, best known to us perhaps by the remark addressed to him by the wise Solon, "Count no man happy till he is dead," and the proof of the wisdom of it afforded by the after fate of Croesus himself. The period has been fixed for Croesus in the sixth century B.C.; as that of Herodotus himself is the fifth.

Croesus desired to curb the increasingly menacing power of the Persians, under Cyrus; and, as was customary for every prudent ruler of the age, he desired to consult the oracles as to his chances. With the oracular (in the double and ironical sense) answer given him we are not now concerned; but with the first step taken by Croesus to find out which of the many oracles was most trustworthy. People talk too glibly of the "credulity" and superstition of the ancients; but, as a matter of fact, a cautious, reasoned consideration and inquiry is often displayed, as in this case, not to be improved upon by any modern.

Croesus sent messengers to six different oracles, presumably the best and most famous of his day. These were scattered over the known world, from northern Greece to distant Libya. The messengers were sent—

"by different ways, Croesus designing to make trial of what the oracles knew, in order that, if they should be found to know the truth, he might send a second time to inquire whether he should venture to make war on the Persians. [A cautious man, Croesus!] He dispatched them to make trial of the oracles with the following orders: that, computing the days from the time of their departure from Sardis [his capital], they should consult the oracles on the hundredth day, by asking what Croesus, king of the Lydians, was then doing; and that they should bring him the answer of each oracle in writing." [Caution again!]

Herodotus tells us that he does not know the six answers, but only the successful one of Delphi, given by "the Pythian," the trance-speaker of the famous Delphic oracle, the site of which is now familiar to many of our soldiers. He adds, however, that one other satisfied Croesus, "the oracle of Amphiaraus," as being a true oracle. But Delphi was preferred, probably on account of its definiteness. This Delphic answer, apparently, became very famous and Herodotus gives it, couched as it is in "hexameter verse":—

"I know the number of the sands and the measure of the sea; I understand the dumb, and hear him that does not speak;

[Is this an allusion to the method by which the message was conveyed to the "Pythian"?)

The savour of the hard-shelled tortoise, boiled in brass with the flesh of lamb, strikes on my senses; Brass is laid beneath it, and brass is put over it."

The test proposed by Croesus is one of great ingenuity and absolutely certain. That is the great point about it. For the messengers had been told to ask their question on the hundredth day from the date of departure, and it was the same question for all. What was Croesus doing at that moment? Quite obviously that forbade all collusion and all probing by the oracle of the minds of the messengers. They themselves were entirely ignorant. There could be no "mind reading." Possibly Croesus himself did not know, did not make up his mind till the test moment. "He thought of what it was impossible to discover or guess at, and on the appointed day he cut up a tortoise and a lamb, and boiled them together in a brazen cauldron, and put on it a cover of brass."

And, so it was, the quaint and curious answer from Delphi was proved correct, with great *kudos* for that famous oracle. Croesus loaded it with presents, gold and silver images, bowls and vases, some of which Herodotus saw at a later day with his own eyes. Croesus, like Dives, is a synonym for wealth.

The point of the story for us is not so much its truth, though that is likely enough, for Herodotus had evidently been informed of a recorded and preserved historical incident, as the fact that with this very early mention of oracular consultation and the psychism of the ancient world, there is revealed, not blind adoration and "gullibility," but a very evident spirit of inquiry and criticism, and a clever determination to set oracle against oracle in a real test competition, to get as near the truth as might be.

RATIONALISM AND REASON.

By D. H. EADE.

Since the Debate at Queen's Hall, last March, a number of criticisms of the Spiritualist position have emanated from various exponents of the Rationalist movement. The appearance of these criticisms has been accompanied by loud acclamations in the Rationalist organs, calculated to give the unwary or casual reader the impression that the Spiritualist citadel has thereby been utterly demolished.

But when we turn to the criticisms themselves, we find there nothing more than a re-hash of all the old arguments—brought up to date indeed to include recent developments of the Spiritualist movement—but throughout permeated by that violent prejudice against anything superphysical, which unfortunately so often biases the opinions of Rationalist writers on these topics.

The various critics apparently start off upon the *a priori* hypothesis that so-called psychic phenomena are impossible, and hence all instances of such phenomena that may be brought forward must of necessity be due to fraud—whether detected or not. Where a medium has been actually discovered in fraudulent practices, the task of the critics is easy. Despite all evidence to the contrary, even attested by witnesses of the highest integrity and reliability, that particular medium is forever thereafter discredited. The three classes of mediums—"white, black, and grey," as classified by Sir A. C. Doyle—are resolved by the Rationalists into one class only—the black.

Should a medium never have been detected in fraud, one would think that at least the presumption would be in his or her favour, especially in view of the fact that the very history of fraud which has admittedly accompanied the Spiritualist movement would itself tend to make the tests imposed to eliminate fraud more rigid. But no! With the exercise of a little imagination and a convenient forgetfulness of awkward points in the phenomena, it is found possible to explain everything by normal means—chiefly deliberate fraud—hence those means must have been the ones used! It is, of course, tacitly assumed that all mediums are accomplished conjurers, and that all investigators leave their natural and reasonable critical faculties outside the séance room.

A good example of this latter kind of criticism is afforded by recent critics of Dr. Crawford's experiments. By conveniently ignoring the most important part of his work—the weighing machine records—and concentrating on alleged inconsistencies and other minor points, these arm-chair critics find it quite a simple matter to explain the whole of the phenomena dealt with by Dr. Crawford by the hypothesis of deliberate fraud on the part of the Goligher family.

In all Rationalist criticisms of psychic phenomena, it is apparently taken as a golden rule, that so long as by any possible means an ordinary physical interpretation can be placed on the facts, that explanation must be adopted, even in defiance of the express statements of eye-witnesses. The principle is, without doubt, an excellent one to guide any new investigations, but when it is allowed to operate so as to produce theories which stretch the facts to an extent incompatible with truth, it is time that a less rigid rule were adopted.

There is no doubt that, taking each single phenomenon separately, each and all can be explained by some means on normal grounds. But in their cumulative force, the evidences for the occurrence of psychic phenomena are overwhelming. Rationalist critics appear to overlook the fact that the evidence for these phenomena is on precisely the same level as that for the occurrence of evolution in the physical and organic world.

The theory of evolution is supported by innumerable separate facts, each of which, taken by itself, could be explained on other than evolutionary lines, but which, acting with cumulative force, give the theory of evolution the solid basis it has to-day. No one has been able to see evolutionary changes actually taking place—they are too slow—but the theory is simply that which gives the most reasonable explanation of the whole series of facts.

Similarly, the theory of spirit agency for what we call "psychic phenomena" is simply the most reasonable explanation of a large body of facts. The Spiritualist position does not rest on the phenomena of any one medium; it rests on the cumulative results of innumerable experiences and experiments—conducted often by men whose intelligence and ability for research would not be questioned on any other branch of science.

The attitude of Rationalism towards psychic phenomena seems to me to be the negation of the true Rationalist frame of mind. Reason is enthroned as the supreme and only reliable guide of men's lives and opinions, but as soon as anything superphysical comes into question, the place of reason is usurped by a most intolerant bigotry—the bigotry of unbelief.

But in these matters, Rationalism is fighting against hard facts, and the facts must prove triumphant sooner or later. The critical work of the Rationalists will probably deter a few would-be inquirers from pursuing their investigations, but to anyone who adopts the only fair attitude, that of examining both sides of the question, there can be no doubt of the issue—the facts will conquer.

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HALF-TRUTHS.

Most of our progress hitherto has been by a half-perception of things, and Nature has had constantly to correct the disproportion by bringing to light the other half of the thing—whatever it may be—and so concentrating attention on it to a degree that almost completely distracts attention from the half previously seen. When medical science went to extremes along material lines, the Directing Intelligence of human evolution gave us flashing glimpses of the spiritual side, and forthwith amongst some of those who discerned them, there was a violent impulse in a new direction, and we beheld the excesses of New Thought, Divine Healing, and other therapeutic movements. However, these exaggerations of sentiment only proceed a certain way. Cold facts are always at hand to correct them. The excited transcendentalist, in an outburst of oratorical fervour, declared that space had no existence, until in his transports he fell off the platform—and found that it did!

The name "Spiritualist" is essential in the present order of things, but it should not disguise the fact that we are also material beings, and that matter has a legitimate claim upon us.

We can never hope to attain the perfect balance—in this stage, at any rate, it might denote complete impassivity. Action demands that we must sway a little to one side or the other. Alternation is the necessary antidote to stagnation. Nevertheless, we can beware of the domination of the half-truth.

We see the effect of these half-perceptions in many of the doctrines we hear concerning both this life and the next. The jealous Quietist would have the world betake itself to meditation and devotion, for in Peace alone is there power. The strenuous Progressive is all for vigorous action—everybody must be alive and alert, and on the march. To him Power resides only in action. Half-truths each—there is Power in both, and the idea is incomplete until the opposing halves are united.

We have heard much animated discussion concerning the true nature of the next world. It was fluidic, plastic, protean in its changes as affected by the consciousness and will of its inhabitants. It had no material fixity. Also it was as "real" and "substantial" as this one, and the idea of its fluidity and ethereality was nonsense. We have heard the Realist and Idealist debating the question, "hammer and tongs." Both were right—and wrong. Each had the half-truth, and fought for it strenuously as a whole one. The next world, we doubt not, corresponds to both descriptions in about equal measure.

It may be that the human propensity for half-truths arises from the fact that man himself is a kind of half-truth, from whichever point he is beheld. He is half a physical and half a spiritual being. He is at once a mortal and an immortal. He dies and never comes back—into mortal life as he originally knew it. To that extent it is true that he has gone to "that bourne from which no traveller returns." On the other hand he never dies—"there is no death"—and constantly returns to us in appropriate conditions.

We should beware of half-truths, although we cannot escape them. Half-truths have set the world by the ears from the beginning of Time, and divided it into 'ites and 'ists and 'isms. We admit that these are necessary to conserve portions of Truth that might otherwise go undiscerned or unappreciated. But let them be not altogether the measure of our minds. We may remain with them—or some one of them—but unless we see beyond them, we shall be sadly limited, and in danger of becoming dwarfed and stunted in our growth. To be a man or woman in the fullest and largest sense of the

word should be our chief aspiration—that is the complete idea; quite secondary it should be whether we are Spiritualists, Conservatives, Socialists, Rationalists, Rechabites, or what not.

THE FOREGLEAM.

AN EPISODE OF 1792.

The grey light of early morning, mingled with the rays of two or three guttering candles, shone dimly upon a little group of French noblesse huddled in a chamber of the prison, and sitting or reclining, some on chairs or stools, others on the floor. One man alone stood up, elderly, tall, graceful of figure. His pale, clean-shaven face, with clear-cut features, wore an air as of utter boredom, although, when he spoke, as he did at intervals, it was always with a jest or a smile. The ghost of a sneer hovered over his mouth, as of something that had once lived and died there. His eyes hinted at a mind world-worn and world-weary, but they were still bright, penetrating and compelling. He had a look of mastery and secret power. Nearest of the little group to him sat a lady, in the prime of life, dressed with quiet elegance. Her delicate, patrician face had a sweet and compassionate look, contrasting strangely with some of the haughty countenances about her. It was to her chiefly that the tall gentleman's remarks were addressed. He had just uttered something droll, deftly combining allusions to the dawn-light at the window, the mildew on the walls, and the late Monsieur Voltaire—a *bon mot* at which the lady smiled wanly—when the lock turned sharply in the door, and a jailer, fingering a crumpled paper, shambled awkwardly into the room. Shaggy, unkempt, ill at ease—as one new to his work—and plainly rendered more uncomfortable by the gaze, half inquisitive, half quizzical, with which the tall gentleman regarded him, he shielded himself behind the paper he carried, and mumbled two names. "They want only two," he added. It was clear that the fellow's humanity had not yet succumbed to the brute fury of the time—his tones expressed apology, regret, a desire to comfort. "Only two."

The tall gentleman bowed with satiric courtesy, for his name had been mentioned. "Madame and Monsieur," he said, in quiet correction of omissions in the descriptions, a rebuke at which the jailer attempted a scowl, but failed miserably. The spell of that masterful face was upon him. "The time has come, monsieur." "It has come, Madame, and we are the first two. A little courage to meet a so great emancipation." With extended hand, the gentleman assisted her to her feet. All rose to bid farewell to the pair, and the lady would have embraced her sisters in calamity, but her companion interposed. "Pardon, Madame," he said lightly, "it will be so discomposing."

In a bow that comprehended the whole company, he bade them a graceful adieu. "Our sentiments, my friends," he observed, in suave tones—"our sentiments, mutually destructive, struggle for expression: relief after so much suspense, and profound regret at being separated even for a short time. *Au revoir!*" The lady, who had made her obeisance, looked at him doubtfully.

"Is it only *au revoir*, Monsieur? Are we not then —"

The tall man looked at her for a moment, turned away to suppress an emotion that seemed about to overmaster him, and then again showed a smiling composure.

"To be sure, madame; but it is only *au revoir*. Be tranquil. We shall see them again. Truly, it was not for nothing that I met M. le Comte Swedenborg in my youth." Something like a gleam passed over the faces of some of the little company. Amid their bows and murmured farewells, the two passed out of the room, hand in hand, smiling, the jailer hurrying their steps in response to a sharp command from without.

Silence fell upon those who were left. One of the candles sputtered and went out in a foul smoke. Another followed. A shaft of light from the rising sun shot like an arrow into the room. There was the sound of a passing tumbril; someone in a dark corner uttered a sob. Later, there came the clamour of voices in the street; a drum was beaten noisily. There were shouts and cries; followed by a wild song, and the clatter of many feet moving in a demoniac dance. A youthful aristocrat in the company looked round at his companions, and his lips moved superciliously. One could see rather than hear what he said—"Canaille!" The rest paid little heed. They talked of the strange words of the man who had just quitted them. It was a new-found hope—a hint of something true.

As the day blazed up the uproar in the streets grew more terrific, the shouts and cries, the mad dance, the grisly chant. It was like a new Inferno. But it was only Life fulfilling itself. On the one hand, furious, bloody revolt against centuries of tyranny and repression; on the other, fortitude, proud composure, a smiling disdain of death. The same Spirit inspired both.

D. Gow.

A new edition of Mr. J. A. Arthur Hill's "Psychical Investigations" has now been issued. It is published by Cassell's, price 8/6, and can be obtained at the office of LIGHT, post free 9/3.

FROM THE LIGHTHOUSE WINDOW.

The plans for the farewell luncheon to Sir Arthur and Lady Conan Doyle at the Holborn Restaurant on Thursday, July 29th, have matured, and a large and enthusiastic gathering is assured.

Mr. J. Hewat McKenzie sailed for the United States on the 14th inst., on the business of the British College of Psychic Science.

Miss Lilian Whiting, the distinguished American author and contributor to *LIGHT*, writes that she expects to sail for Italy on August 25th, going direct to Florence and visiting Rome in December. She hopes to spend some weeks in London in the spring. Her plans, however, are not yet matured.

A London journal writes, "Amid all the welter of talk and counter-talk about Spiritualism in these days, we have not seen quoted the remark of Lord Houghton, the gifted father of Lord Crewe, which, uttered many years ago, would probably sum up the question to-day. In answer to a question he said: 'I believe in Spiritualism, but am not interested in it. Most people are interested in it but do not believe in it.'"

Rear-Admiral Eardley-Wilmot paid a generous tribute to Mr. W. T. Stead in a letter in "The Times" last week. He says that Mr. Stead deserved a statue in Trafalgar Square, for it was to him that we mainly owed the resuscitation of our Navy, which restored British supremacy on the sea.

The Brighton Spiritualists had a busy time last week in connection with their anniversary gatherings. Meetings were held daily, and on Thursday a very successful mass meeting was held in the Hove Town Hall at which Sir A. Conan Doyle spoke. Mr. J. J. Goodwin was the capable organiser, and to him was due a good deal of the success achieved.

In an article on Sir Wm. Crookes, O.M., in the new science magazine "Discovery," the following passage occurs: "It would not be right to omit reference to this great discoverer's excursions into the realm of Psychical Research, as he was just as serious about his study of Spiritualism as he was about his other scientific researches."

The Hon. Mrs. Ames, in an address at Folkestone, on "Death and the Next World," said (as reported in the "Folkestone Herald"): "The whole fabric of the Church was built upon the materialisation of our Saviour, and yet, on the other hand, if they spoke to a clergyman on the subject, in the ordinary way, he would say, 'I don't want to tamper with it.' But religion was more or less built upon Spiritualism. Moses was the greatest Spiritualist that ever lived, because he did not employ a medium. The speaker related several of her experiences when she had received messages from the other world, but warned her hearers that they should approach the subject with all reverence and prayer."

The "National Spiritualist" (Chicago) gives particulars of trumpet séances conducted by the Rev. H. G. Burroughs, of the Second Spiritualist Church of Cleveland. A report from more than fifty people who attended Mr. Burroughs' séances stated that from time to time as many as three voices were heard coming from the trumpet at one time. A sceptic was heard to say, while in the circle, that the heavy voices were Mr. Burroughs', and that the child's and smaller voices were made by a certain person unknown to the sceptic. At one séance the guide desired the person referred to to talk to the sceptic. He did so; and while he was speaking the voices came through the trumpet just the same.

The report further states that another sceptic was asked to hold the medium's throat while the voices were talking, which was done. The sceptic made a sworn declaration that Mr. Burroughs was in no way producing the voices, and that no other human agency was responsible for the voices and information given in the circle.

At the concluding session of the Anglo-Catholic Congress at the Albert Hall on July 1st, in a paper on "The Faithful Departed: Our Attitude Towards Spiritualism," the Rev. Arnold Pinchard, Secretary of the English Church Union, referred to the claim of the Spiritualists to the achievement of communication between those in this life and those who had departed from it. As the expressions of opinion that are offered, though true and ill-informed, probably represent the views of other churchmen, we give an extract.

The speaker said that no one who had been instructed in the Catholic faith could for a moment be led away by

this false and delusive claim. To such persons the futility and danger of these experiments were so obvious and demonstrable that they could only regard them with contempt, because of their inevitable futility, and with dread because of their equally inevitable consequences. It was impossible to suppose that the spirits of just men made perfect could be at the beck and call of this medium or that to satisfy a sentimental and often unholy curiosity, through means of communication that were as ludicrously undignified as they were in result unsatisfactory. It was equally impossible to believe that these exalted beings could possibly be the source whence came the drivelling and meaningless messages to which the deluded votaries of this cult attached so fond and extravagant an importance.

He further urged that there was a grave danger. If, he said, as seemed probable on the evidence, there was some real communication carried on by these means with the spirit-world, it was entirely possible that those who responded from the other side were either wandering spirits of the lost, earth-bound perhaps, but certainly antagonistic alike to God and man, or still more probably, members of the Hierarchy of Darkness—devils who took advantage of the folly and credulity of man in order to lure him away from God and from the truth as it was in Jesus, and to gain ascendancy over the spirit of the individual with malign intent and disastrous results. No test could be devised which would exclude the possibility of impersonation, since the spirit mind, with its immense intellectual range and opportunity, had easy access to all knowledge of any past event which was to be found in human consciousness.

Dr. Ellis T. Powell is leaving London on the 17th inst. for Ottawa, for the Imperial Press Conference to be held in that city. Dr. Powell (who will be accompanied by Mrs. Powell) is one of the delegates representing the London Press at the Conference. He will return about the middle of September.

Mr. Horace Leaf opens a three weeks lecturing tour in Copenhagen on September 1st. He will deliver his two famous lectures on "Materialisations," and "The Wonders of Psychic Science," and will also give other addresses, as well as demonstrations in clairvoyance.

Delegates and associates at the recent Annual Conference of the Spiritualists' National Union alike bore enthusiastic testimony to the kindness of Mr. and Mrs. Percy Street in providing for their comfort during their stay in Reading.

THE PSYCHIC ELEMENT IN LITERATURE.

We sometimes cite references to spirit existence and cognate matters occurring in ancient and modern literature. But sometimes the psychic element is implicit in the literature itself.

Examples are found in the dream stories, poems and musical compositions of Robert Louis Stevenson, Coleridge and Tennyson, and curious allusions in the poems of Shakespeare, Keats and Shelley. Some years ago a writer in an American magazine gave us examples of strange and radical changes of style and thought cropping out in the works of great poets. He cites "Ulysses," which, although by Tennyson, is quite unlike his ordinary work—far more like the work of Browning—and refers to passages in Browning quite different from that poet's own style and quality. Another instance is shown in the case of Kipling's "Brushwood Boy." Such an utter transformation in the work hitherto produced by Kipling naturally excited astonishment in his readers. "No hint had hitherto been vouchsafed of the delicate yet daring fantasy, the dream atmosphere of this inimitable story."

It is probable that few readers of Kipling are unacquainted with the story of the "Brushwood Boy" or the still more beautiful psychic fantasy, "They." But remarkable as these tales are as examples of a writer showing what we may call a complete change of inspiration, we regard as more remarkable than any of the instances noted above the now historic case of the wonderful Celtic romances which were produced by the late William Sharp under the pen name of Fiona Macleod. There are still people who are incredulous of the idea that Mr. Sharp, whose style as a poet and essayist was well known, could have written these dream creations; but the fact is now well authenticated. We well remember when in literary circles the idea that Professor Sharp was the writer was scoffed at. The stories were obviously by another (a woman's) hand; Fiona Macleod was a shy genius who kept in the background, and so forth. But we have the best reason for believing that Fiona Macleod and William Sharp were one and the same person, although the "change of inspiration" was one of the most extraordinary events in literature. The case of Chatterton and the Rowley poems is still another example familiar to lovers of literature. Posing as Rowley, an ancient monk, the boy poet produced work of a grade far exceeding those products of his muse which he put forward in his own name.

SOME PRACTICAL ASPECTS OF SPIRITUALISM.

MR. DE BRATH'S ADDRESS AT READING CONFERENCE.

The following is an abstract of the thoughtful and scholarly address delivered by Mr. Stanley De Brath on the morning of Sunday, the 4th inst., in the Town Hall, Reading, in connection with the Annual Conference of the Spiritualists' National Union. Taking for his subject "Some Practical Aspects of Spiritualism," the lecturer called attention at the outset to the bearing of his subject on the most evident and pressing need of the time—the need of Peace, not the peace of exhausted combatants, but the harmony which reigns between men of Good Will. That harmony could proceed only from a common principle in diverse minds. There would always be diversity of gifts and diversity of functions both for individuals and institutions, but just as in an orchestra each instrument had its part, only the key being common to all, so it should be among men.

SPIRITUALISM IN THE WORLD OF NATURE.

Dealing more directly with the question before him, Mr. De Brath said that the first practical aspect of Spiritualism was the scientific, for science meant proved and recognised truth which appealed to all fully rational minds. Taking the inorganic world first, the lecturer showed that the three known realities—Matter, Energy and Mind—were there represented by atomic structure, etherial energy, and mathematical law; according to which every form of energy acted. Mathematical law was a concept inseparable from Mind, and this Unconscious Mind was internal to the atoms of which the whole visible universe was composed. Passing to the plant-world, we found that there were present in it all the chemical and physical laws of the inorganic world, but in addition there was an organising "psychism" which determined the form of the plant in accordance with an internal directing Idea. This psychism was a form of Energy, and should be understood as a real entity directing the natural forces of assimilation and growth to a specific form inherent in the seed. This direction implied a higher directive sub-consciousness. In the animal another evolutionary step was taken: in addition to the vegetative and functional life, there was consciousness—sensation. There were still the three factors—Matter, Energy, and Mind—but mind had taken a fresh step, and was manifest as subconscious instinct. The subconscious mind still directed the processes of assimilation and growth to a specific form, but there was also a fresh development which extended to the whole body of race-instincts. The lecturer instanced the migration at maturity of eels from rivers and ponds to the deep sea where they spawned and died at a depth of one hundred fathoms. In the following year the little "glass-fishes" which would develop into eels proceeded by unerring instinct from the sea to the rivers and ponds, there to go through the same cycle as their predecessors. This was only one of the thousand impulses of the subconscious mind which directed all animals, and especially insects, in the way of life which fitted their environment, and was shown by adaptive changes and natural selection.

Alluding to the first extension of the theory of Evolution as put forward in the epoch-making works of Lamarck and Darwin, he said that the work of De Vries, now accepted by all leading biologists, showed that new species came into existence by "mutations" which were subject to adaptation and selection, and were confirmed or suppressed by these secondary factors. The great scientific advance now being made was the proof that the chief factor was the sub-conscious Mind; and we might well be proud that this advance was being made from the Spiritualists' standpoint. Darwin laid down at the outset of "The Origin of Species," that the variations were governed by unknown laws. We knew now that those unknown laws were psychic.

Passing to human life, this was marked by a fresh accession of consciousness. The body was a complex of cells, every one of which had its definite life and functions. The health of the body as a whole was in direct proportion to the number of healthy cells in it, and these were directed by the sub-conscious mind. But this sub-conscious psychism was far more highly developed than in the animal: it had become conscious in what we knew as our reasoning, emotional, and ethical faculties—thought, feeling, and conscience. It had, moreover, other faculties which were super-normal to our present stage of corporeal existence, and became normal in the next stage. These faculties were manifest in materialisation, telepathy, action at a distance, automatism, and the like. Not only was there a cerebral memory, but every action of a lifetime was stored up in an extra-cerebral memory, which could be hypnotically awakened even in this life.

The progress of evolution was a process of developing consciousness, and the truly human evolution was the development of spiritual consciousness. This was the scientific aspect of Spiritualism—severely practical—for only by scientific verities could Spiritualism be generally accepted by all rational minds, and be saved from the sectarianism which had been fatal to so many forms of religion.

SPIRITUALISM IN HUMAN RELATIONSHIPS.

The social aspects were next touched upon by the lecturer. He pointed out that as the body was a complex of

cells, so the nation was a complex of individuals. We had each our functions, and the fulfilment of those functions was the measure of national health. The harmony and directing Idea must be provided by a common principle, and that principle Spiritualism could give. There was a real solidarity—all men were brothers, even though some might be "no credit to the family." A true socialism could only come by the large majority acting on this principle. Politics was the art of favouring national evolution by providing the right environment for individual development. This could not be done by pretending that no restraints were needed, and that all men would act rightly if left to themselves. To give their own way to the undeveloped would be the suicide of the law-abiding. So the fitness of any people for self-determination was measured by its willingness to enter into the family of civilised nations, and to maintain justice and equity. The lecturer concluded with a few words on the educational aspects of the subject and the work being done by the Paris Metapsychic Institute.

At the close of the address several members of the audience expressed their cordial appreciation of its high tone and quality. A number of questions were asked, and satisfactorily answered by the lecturer.

SIR A. CONAN DOYLE AT HOVE.

In connection with the Anniversary gatherings of the Brighton Spiritualist Brotherhood a splendid public meeting was held on July 8th in the Hove Town Hall at which there was a very large attendance.

Sir A. Conan Doyle, in a vivid and stirring address, said: "The revelation of Spiritualism during the past few years marks an epoch in the world's history as great as the Reformation, or the discovery of America. We have thrown bridges over the river of death. We have established our posts on the far side. We have made reconnaissances deeply into that formerly unknown country. We have brought back the tidings. The pioneers know all that has been done. The news has not yet penetrated to the whole Army; still less to the rear guard. But once you are across that river, the tendency always is to consolidate, to increase your boundary, until at last that river will be taken entirely inside your own intellectual boundary. From that time onward there will in truth be no death."

Sir Arthur went on: "Think of the fear taken from the human heart. Think of the tears wiped from human eyes. Think also of the enormous consolation given to us when we can realise that, in spite of so much which seems to our blind eyes to prove the contrary, none the less God is really All Good, All Kind. From that vantage point we get a new perspective that enables us to understand the difficult things of life."

Spiritualism was described by Sir Arthur as a kind of three-storeyed house. He said, "the first storey is that of physical phenomena. Rough, puerile as these phenomena often are, they serve as starting points to stir us out of our complacency, and set us studying. Eventually we come to the things that mean the difference between faith and knowledge." As an instance, Sir Arthur quoted a remarkable personal experience, that happened a few days ago.

AN EXPERIENCE IN THE NURSERY.

He, his wife, and two friends were holding a service in the children's nursery. They were singing "Onward, Christian soldiers" (it was a sheer fallacy to say that the Spiritualists did not revere the name of Jesus), when suddenly a fifth voice joined in the singing, beautiful, clear, dominating the other four voices. There could be no possible mistake or doubt about it. There was only one explanation. It was a case of spiritual intervention.

"The second storey of Spiritualism," he continued, "is the effect on the individual, in that it robs him of all fear of death. (Loud applause.) To the Spiritualist, death is promotion; his friends are waiting for him. The third storey is the application of Spiritualism to the universe. It gives us a philosophy of religion, and an explanation of man's fate in the beyond."

With a complimentary reference to the work that Mr. J. J. Goodwin is doing in Brighton, Sir Arthur said that Brighton was one of the bright spots of the movement. In order of Spiritualist activity Brighton was surpassed only by Glasgow and Sheffield.

Dr. Vanstone made an appeal for funds to build a suitable home for Spiritualists in Brighton. The list was opened by a promise from the Dowager Lady Oakley to give £100.

The fact that the Spiritualist can worship in any church was a point in the address of Mr. Alfred Morris, the well-known Free Trade advocate.

Mr. J. J. Goodwin said that he had received such joy through Spiritualism that he could not but do his utmost to pass that joy on to others.

The chair was taken by the Rev. Walter Wynn.

HUEK FUND.—Mrs. Etta Duffus, of Penniwell, Elstree, Herts., acknowledges, with thanks, the following donations: Henry Bubb, £5; per J. S. Jensen, £2; J. W. F., 5/-.

THE REMEDIAL VALUE OF SOUND.

By E. M. Holt.

It is a very common thing in these days to come across Press references and allusions to what is known as chromotherapy, or the science of treating disease by the application of colour. Ideas differ considerably, of course, as to the actual value of such treatment, and there is in some quarters, as might be expected, a good deal of scepticism about it; but at the same time the question of its utility appears to be engaging the attention of a great many thinking people, and there are in existence certain institutions at which colour treatment is being systematically applied and tested.

It seems rather strange, in view of the above, that the possibility of treatment by sound should hitherto have been so little regarded, for, speaking generally, one might suppose sound to be a far more potent agency than colour either for good or evil.

Just as comparatively few persons are truly colour-blind, so comparatively few persons are actually tone-deaf. So far, then, colour and sound would seem to be on all fours, so to speak, with one another. But, in fact, there is this difference: that a person who wishes to do so can make himself impervious to the whole world of colour by simply shutting his eyes, whereas it is practically impossible to close the ears to all sound and yet retain any hold whatever on the ordinary things of life. From this it appears to follow—I speak altogether tentatively of the whole subject—that, where forcible application of treatment is necessary, as it sometimes is, *e.g.*, in certain cases of lunacy, treatment by sound would be far easier and far more likely to produce immediate results than any treatment by colour, which, even if it could be applied at all against the patient's will, would in such instances be likely to take effect only very gradually and after the lapse of some considerable period of time.

Readers of this paper do not need to be reminded that, after all, sound and colour are both merely a question of vibration; and if one form of vibration is curative, why not another?

It is, of course, very difficult to speak with anything like certainty on a subject of this kind. Treatment by sound would have to be a matter for exhaustive test and experiment before it could be recognised as a reliable healing agency. But, as far as one can judge from persons and circumstances encountered in one's everyday life, there is ample reason for taking the question seriously. It is impossible to doubt that sound in some way affects the physical and mental faculties very powerfully; and one wonders that people should be so willing to neglect a remedial force which might have such extraordinarily beneficial results in a great number of cases.

Anyone at all accustomed to children will have observed the almost instantaneous response which even the most rudimentary forms of music will evoke from them. I am not now speaking of the exceptionally musical child who is emotionally affected by music as music, but of the ordinary, everyday, matter-of-fact youngster to be found by the score in cradle, nursery and kindergarten. The youngest infants can be soothed and quieted by judicious singing, and children of a larger growth, almost without exception, are amused and benefited by musical games and occupations.

Even animals are to a very large extent amenable to the influence of sound—witness the unhappy (or ecstatic?) dog, nose in air, howling at the itinerant barrel-organ, or the domestic cat, purring and rubbing excitedly round the shoulders of the family vocalist! I once heard of a tortoise which responded unmistakably to whistling, and I suppose snake-charmers make at any rate some use of the influence of sound in their rather repulsive calling.

It is certain, also, that sound in the form of music very strongly affects the moods of ordinary adults in ordinary health. Dreary or discordant music will induce irritation or depression, according to the temperament of the listener, just as a gay, rhythmic dance-tune will set dozens of feet tripping and dozens of hands and sticks beating time. And, where the insane are concerned, it is well known that persons who can sing or play fairly well are in demand both in asylums and for private cases, and that music has often a very salutary effect on those who are mentally afflicted.

I believe it is also a fact that hypnosis may be induced, or at any rate facilitated, by means of sound.

Now, if these things are true—and I do not think they can be denied—why in the world do we not evolve some systematic scheme whereby sound may be employed as a remedial force and in other useful—as distinct from artistic—ways? Surely, in some one or other of our more enlightened institutions it might be possible to provide a room or a ward where suitable cases could receive sound-treatment—perhaps in groups—at certain periods of the day, and where, also, those engaged in the arduous and responsible work of tending the sick and suffering might come for rest and healing during such time as they could spare for their own help and refreshment.

I do not think that sound, to be remedial, would necessarily have to be elaborate or complicated. There is in my mind a delightful recollection of a little foreign city in which two huge bells, rung alternately and rung only on special occasions, seemed to fill the whole air with an

intoxicating sense of jubilation, and provided a real feast of sound for any ears attuned to listen. Sounds would, of course, have to be suitably prescribed for the individual, but in most cases I do not think it would be difficult to find out what was needed. The exceptionally musical person, no doubt, would be something of a problem; but, on the other hand, he would prove extremely responsive when once the right tone-remedy had been found.

The evergreen quotation, "Music hath charms, etc.," carries a very significant suggestion. Surely, in these days of psychic and psychological awakening, some enterprising individual or public body might be found to turn it to account!

A TOO AMBITIOUS BOOK.

The title of this book* is a misnomer. The foundations of Spiritualism would take us to the beginning of all things. This little essay really conveys the unweighed opinions and tentative judgments, uncertain and at the mercy of every sceptical breeze, of an inquirer without any personal or practical experience, after reading the best known books. The verdict is "not proven," and the author tells us in effect that there is little in Spiritualism, not much; it should be left to dispassionate folk who dislike definite conclusions about anything to "carry on." As Whistler used to say—"Amazing!" Why publish this tentative sort of thing?

Even in the books our author has read, one fails to note that he can distinguish their diverse values; for he certainly underrates Crookes, whose scientific brethren failed either to ignore (as they would have liked), or answer, or point out the deficiencies of his experiments. Has he read Crookes? Or merely Carrington on Crookes, or Podmore on Crookes?

Here is Mr. Whately Smith in a nutshell: Regarding "Direct Voice," he says sagely, "I am not prepared to give a definite opinion as to the genuineness of this phenomenon." (Is he prepared to give affirmative opinions on anything?) And immediately afterwards he adds, just to flick a bias into his reader, "Personally, I regard it as distinctly dubious." Yet he has never heard it: or, apparently ever tried to hear it!

"The best thing about it (Spiritualism), is that it is the antithesis of Materialism." Not very illuminating; for Mr. Smith, in this book often seems to deny spirit. Yet he dotes on telepathy! "It is professedly pro-Christian." Was there ever such a putting of cart before horse? Why, Buddhism, Christianity, Mahomedanism, all rest on Spiritualism; are all special cases of Spiritualism, all revelations derived solely through Spiritualism; each one specially suited to its environment and stage of development. There is no possibility of revelation save through Spiritualism. The final summing up is superb. Mr. Smith thinks Spiritualism "should be dealt with exclusively by the expert, not by the amateur." But every expert starts and must start, as an amateur. Is this not the old humbug which Jesus triumphantly shattered—that none but priests can interpret religion?

It is in the same superior, supercilious vein that he proceeds to say how well off we should all be "if there were no Spiritualists." "We" (a noble pronoun "We," in the sense of "We are the people"), the aforesaid "dispassionate inquirers," would get on so nicely. Well, apart from one's own conviction that "We" in that case would only play a perpetual game of round and round the mulberry bush, think of the calm insolence of it! Were it not for Spiritualists, Mr. Whately Smith and his like would know nothing whatever about these facts. They and they alone have borne the torch when "we" were sneering at the whole business. Who compelled the S.P.R. into existence? "The public are commonly incapable." Who are "we," the superior folk outside "the public"? One would like to know, since one is of the "public" oneself.

R. C.

"SHAKESPEARE was possible only by reason of a harnessing of the subconscious forces and their balanced and co-ordinated working under conscious control; other possible Shakespeares are in the madhouse because of one-sided development which left them mentally unbalanced. Countless other geniuses are smothered in their auto-suggestions of ill-luck, incapacity, doubt and fear."—"Self Training," by H. ERNEST HUNT.

THE TERRY MEMORIAL.—Australian Spiritualists are working to perpetuate the memory of Mr. W. H. Terry by erecting a building in his honour to be called the "Terry Temple." Mr. Terry was the founder of the Victorian Association of Spiritualists, the Lyceum, and also "The Harbinger of Light." A registered trust, consisting of Mr. W. H. Lumley, Mrs. Knight McLellan, and Mr. John Sawyer, has over £1,000 in hand, but before a start can be made £2,000 is required. The hon. secretary, Mr. Charles Chatfield (14, Lennox-street, Richmond, Melbourne), asks those who would like to contribute to this very worthy memorial to send their subscriptions to him.

* "The Foundations of Spiritualism," by W. Whately Smith (Kegan Paul and Co., 3/6).

PROOFS OF IMMORTALITY.

THE WITNESS OF FACTS AND PRINCIPLES.

A great French poet compared the soul to a bird that, perched on a branch too frail to bear it without bending, carols fearless of danger—"it knows that it has wings." It has been said that every human spirit is interiorly conscious of its deathless nature, and that doubt and denial are simply the result of that knowledge not having arisen to the surface of the mind. That is a statement most of us can easily accept, though we are none the less ambitious that the truth of the soul's survival of death shall be made part of the everyday consciousness of the world. Doubtless it is in this matter as in all else: every new invention, every new fact, every new idea, is not a new creation, but merely something brought to light. It always existed—it was only waiting to be discovered. Now, while our doctrine of the existence and survival after death of the soul—the human consciousness—may be and is demonstrated by psychic science, it is by no means entirely dependent upon phenomenal evidences. Some minds, rarely gifted, are born with an unshakable conviction of the truth. Some able thinkers have declared that never had they felt the slightest doubt of immortality. They had never been able to conceive of the extinction of individual consciousness. It was not merely an intuitive conviction, although it began in that form. It was a reasoned proposition intellectually demonstrable. They needed no phenomenal evidences, although in some cases they were interested in that side of the question, and fully realised its importance. For the knowledge latent in the consciousness is often brought to the surface in that way. Sometimes the phenomenal proof is just the one thing needful. The inquirer, it may be, is provided with intuition, with religious conviction and a sense of scientific probability. The fact—it may be a small fact—is all that is needed to clinch the matter. In that way the intellect, captious, critical and inquisitive, is pacified, and complete satisfaction attained. That, to our thinking, is one of the main uses of phenomena.

THE FACTS AND THEIR INTERPRETATION.

Spiritualism, it has been said, rests on its phenomena. That is true to the extent that their support is necessary. But if it had nothing else to repose upon, its rest would be anything but comfortable! Indeed, phenomena, in themselves, are rarely convincing to the mind that has never attempted to look beyond the world of substance and fact. We have encountered those who have witnessed every phase of physical manifestation, to whom the wonders of the séance room have become common-places, but who are still troubled with lurking doubts. There was no suspicion in their minds of possible trickery—they had eliminated that, so far as is humanly possible. They realised that the sceptics were in an untenable position—the facts were against them. But did the facts imply all that was claimed for them? They had upset all preconceived notions of what is physically possible; they demonstrated the possibility of active intelligence apart from the physical brain—but did they prove the existence of a spiritual world, and of the continued existence of those who had formerly lived on earth? That was the difficulty. Were there not other possible explanations? To investigators of this type the facts of Spiritualism are proved—it is mere waste of time to challenge the facts—but the interpretation of those facts is a matter to be held in suspense. At best, they hold, we can only theorise. Well, although they may not go all the way with us, it is a matter for congratulation that they will go thus far. And to speak plainly, we would far rather have the co-operation of these minds than that of those who not only accept the facts, but place upon them a variety of far-fetched and fantastic meanings; who appear to consider that if a life beyond the grave is possible, anything and everything may be predicated concerning it. Certainly, if all we have heard from these persons concerning the nature of the next life be true, it must be a very uncongenial abode for reasonable-minded human creatures!

But to return to the question of those who are only partially convinced. What is the remedy? We think it is merely a question of linking up the knowledge they have acquired, of bringing it into relationship with the rest of their mental possessions. It is not well to "think in compartments"; knowledge which has to be kept as a "thing apart" is apt to be burdensome. Many a thoughtful Christian has been driven out of the fold by the question of miracles. As supernatural happenings he has been unable to fit them into any reasonable conception of the Universe. They were contrary to natural law—as he understood it—and if they really occurred, it was useless, he held, to try and frame any philosophy of life. The partially convinced minds to whom we have referred are in a somewhat similar position. But in their case it is not a question of believing in miracles. They know the "miracles" have happened. The difficulty is to reconcile these things with any scheme of life.

THE PRINCIPLE OF UNITY.

One of the greatest minds that ever dwelt on this planet—Sir Isaac Newton—said: "Nature is simple and always agrees with herself." There is a world of meaning in the thought. Nature holds no revelations that can reduce her followers to confusion of mind. She will never mock them

with irreconcilable discoveries. Her disclosures may seem deeply puzzling at times, but somewhere the clue, the link, is to be found. The "miracles" are always natural, always part of a reasonable order. The apparent confusion, the discrepancies, are not in Nature, but in the mind of the observer. So also are the powers by which they may be made orderly and intelligible. We are to use imagination as well as analysis, sympathy as well as science. There are perplexities and contradictions in our communications from the Unseen, but these are not confined to that realm. They abound in the human nature we know. And that is a strong clue. We are dealing with a human world on both sides of the way—God's humanity with all its little frailties and quaint aberrations, with all its Divine impulses, its faith, its helpfulness, and its deep aspirations after good. Looked at in that way, the problem becomes intelligible enough. In any case, if we have to suspend our judgment, we need not suspend our reason. There may be no final solutions, but there are no final barriers. Life at the core is a unity, however various in expression. And to the seeker who goes on the quest with the thought of unity, everything falls gradually but surely into its place—one God, one Life, one Destiny, embracing all differences of faith, knowledge and perception.

"SPIRITUALISM AND THE 'OUTLINE OF HISTORY.'"

Mr. E. Wake Cook writes:—

Most young and middle-aged Spiritualists have begun in the middle of the subject and are unaware of its marvellous beginning, which was more striking than anything that has happened since. Thus we find Mr. C. V. W. Tarr, in his otherwise excellent little article under the above heading, writing (p. 212): "Still . . . Mr. Wells may well retort that he has attempted an 'Outline of History' on new and bold lines, while his Spiritualistic critics have done nothing at all in this direction." On the contrary the foundation of Modern Spiritualism was "The Principles of Nature: Her Divine Revelations," by Andrew Jackson Davis, the father of the whole movement.

This wonderful work did in masterly fashion what H. G. Wells is attempting in a fumbling and narrow way. The cosmos, indeed the whole range of existence, is outlined on much grander lines by the boy Davis, extending further back into the beginnings of things, and further forward into a grander future than was ever before presented to mankind. This more than encyclopædic history and philosophy of the universe has remarkable unity of principle and a loftiness, a breadth and depth of view, to which Mr. Wells is a stranger. Davis gives all the essentials of history, the religions, philosophies, the scientific teachings, and the great movements of humanity, tracing the evolutionary elements throughout. But he does not give the details of secular history, the rise and fall of dynasties, nor the welter of bloodshed which incarnadines such history. Davis gives something of greater value; he analysed, as was never before done by others, the evils the world was then suffering from, and gave the remedies, which, had they been applied, would have saved us from the social and labour troubles which now bewilder us. This was not to be accomplished by preaching, but by associative effort, and the intelligent direction of self-interest.

The great difference between the work of the Spiritualist Davis and that of Mr. H. G. Wells is that for the last seventy-five years the whole trend of thought has been towards the former. It must inevitably be away from the "Outline" of Mr. Wells, which will be out of date before it is finished, as must be all works which ignore those super-normal phenomena so well indicated by Mr. Tarr.

L.S.A. MEETINGS.—Mrs. Neville will give clairvoyant descriptions at the London Spiritualist Alliance, 6, Queen Square, on Thursday next, at 8 p.m.

THE world now sets more value on the exaggerations of Rabelais than on the exactitudes of the pedants at whom he poked fun.—G. K. CHESTERTON.

COMMUNION WITH THE DEPARTED.—The thing to do is to go very quietly into your room, be all alone, and fix your thought on the loved one. Focus it strongly, and desire strongly to come into spiritual communion and intercourse with your friend, and it is possible, if you are sensitive, that you may be able to "sense" the presence of your friend in the room. It is possible—it has happened in my own experience—that you may realise a spiritual intercourse in which something shall pass from you to your friend, and from your friend to you—a spiritual communion. If you are not sensitive enough for that, and cannot realise the presence of your friend, never mind! Still, focus your thought and affection, and you shall realise a joy, a feeling that all is well, a consciousness that in some subtle, mystic way your spirit is in communion with the spirit of your friend. Believe me, it is a precious thing to have an hour's communion with the dead.—From a sermon by the REV. JOHN OATES.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. Gladys Davies. 25th, Mr. A. Vout Peters.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mrs. Worthington; 6.30, Mr. E. W. Beard. Wednesday, July 21st, 7.30, Mr. Bulford.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mr. Parry.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Gysin; 6.30, Mr. Boddington.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. T. W. Ella; 6.30, Mr. Porteous.

Lewisham.—The Priory, High-street.—6.30, Mr. William Ford (of Reading).

Peckham.—Lausanne Hall, Lausanne-road.—7, Mrs. E. Marriott. 25th, 11.30, Mrs. Cannock; 7, Mrs. Jamrach.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Stenson. Thursday, 8, Mrs. Brown.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—7, Mrs. Orłowski; after service members' circle; 3, Lyceum. Thursday, 8, Mrs. Marriott. 25th, 7, Mr. George Prior.

Battersea.—Temperance Hall, 638-640, Wandsworth-road, Lavender Hill.—11.15, circle; 6.30, Miss Ellen Conroy, M.A. 22nd, 8.15, Mrs. Jennie Walker, Floral Messages.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. E. J. Lofts; 3, Lyceum; 6.30, Mr. E. Spencer. Wednesday, 21st, 7.30, Mr. E. Spencer.

London Central (Spiritualists' Rendezvous).—3, Furnival-street, Holborn, E.C.—Friday, July 16th, First Anniversary Meeting: speaker, Richard A. Bush, Esq., F.C.S. (Home Circle Federation); clairvoyance by Mrs. Jennie Walker; music. 23rd, special benefit séance for clairvoyance, Mrs. Susanna Harris. 30th, Mr. and Mrs. Brownjohn (Acton).

Holloway.—Grove Dale Hall (near Highgate Tube Station).—To-day (Saturday), Whist Drive in aid of Building Fund. Sunday, 11, address by Mr. A. Lamsley; 7, trance address by Mr. T. W. Ella. Wednesday, 8, Mrs. Harvey. 24th, Social and Dance, 7.30 to 10.30. 25th, 11, Mr. George Prior; 7, Mrs. Podmore. 29th, special lecture by Dr. Vanstone, "The Egyptian Pyramid: its Spiritual Meaning and Scientific Value." Healing circle every Friday at 8 p.m. Lyceum every Sunday at 3.

Brighton.—Old Steine Hall, 52a, Old Steine.—Sunday, Monday, and Tuesday, Mrs. Mary Gordon. Next week, Dr. W. J. Vanstone.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Cannock, answers to questions, healing and clairvoyance; 3, Lyceum. Wednesday, 8, Mr. S. W. Roe.

ILFORD.—The platform on Sunday evening was occupied by Rev. George Ward, who gave appreciated address on "Spiritualism and the Christian Churches." The main cause of orthodox opposition was, he contended, that others outside the Christian Churches were exercising spiritual gifts which the Churches themselves had allowed to fall into disuse. Mr. Albert Hall, V.P., presided, Mrs. Stevens (another V.P. and platform worker) contributing accompanying music. LIGHT always on sale here.

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NOTES BY THE WAY.

Writing to us lately a clergyman of the Church of Scotland refers to those of his brother ministers and himself who have attempted, with success, to bring the subject of Psychic Research under the attention of that Church. Very naturally these pioneers have been subjected to a certain amount of abuse, but as our correspondent remarks:—

I am aware that such diatribes come from excellent and earnest people who are slaves to false religious teaching and erroneous spiritual perspective. I myself was hard to convince, and only took a decided position after I had collected sufficient cumulative evidence to compel me in honesty to state my conclusions publicly.

That is useful testimony, because it is typical of the attitude of many advanced members of the Church who have found the truth in our subject. Our correspondent continues:—

In my opinion Spiritualists often suffer from a poor type of Spiritualism, as Christians often suffer from a poor type of Christianity. The best type of Spiritualism and real Christianity are at one. I know that *LIGHT* seeks to transcend mere psychic phenomena and attain to the highest spiritual philosophy, founded on reason and based on ascertained fact.

That also is true, and we are glad of the recognition of the attitude of *LIGHT* in this matter.

* * * *

Many famous authors of the past—we may instance Sir Thomas Browne—expressed their belief in the existence of spirits and their occasional activity in human affairs, although not one of them had what would be called to-day scientific evidence of it. But scientific evidence is necessary to-day, for so many persons can only approach the consideration of the matter along strictly intellectual lines. We observe in the introductory Note to the new "Psychic Research Quarterly" a complaint (?) that the Spiritualistic journals "are already committed to definite solutions of many of the most important problems involved." The suggestion appears to be that this puts them out of court so far as trustworthy information is concerned. We can understand this position, without altogether sympathising with it. Is it so very irregular to arrive at definite conclusions? we will not say final ones, for we of *LIGHT*, at least, never expect to reach finality on any question. But we do plead the claims of imagination and intuition, as well as of practical experience and scientific investigation. We think it was Professor Tyndall who spoke of the importance of imagination in scientific work. It is wise to believe, expect, or trust a little further than you know. Of course, as regards our fundamental idea, the reality of spirits and their communication with "their fellow-

spirits on earth," we are fully assured, and write accordingly. There are also minor matters in which we have come provisionally to conclusions, and some of these are confirmed by fresh discoveries on the scientific side as we go along. Any commercial or social enterprise which demanded rigid scientific scrutiny of every detail of its operations before it would move a step would have a short life. This is not the way things are done. There must be a little elasticity; a little faith in the future, and a little confidence in the statements of those who testify of their experiences in any matter whatever it may be.

THE SOCIETY FOR PSYCHICAL RESEARCH.

PRESIDENTIAL ADDRESS OF DR. W. McDougall, F.R.S.

The presidential address to the Society for Psychical Research was delivered on July 19th by Dr. W. McDougall, F.R.S. The chief interest lay in his development of the hypothesis of a unifying monad above all the automatisms, dissociations, and disintegrating forces with which the study of nervous disease, secondary personality, and similar phenomena have made us acquainted; and with the conclusion that this monadic ego was the principle which was alone likely to survive physical dissolution. He laid stress on the survival of those qualities which the ego had made by growth and effort of his own, in the course of his life's struggle with the subordinate and sometimes violently conflicting elements of the rest of his personality. "This theory," said Dr. McDougall, "is not incompatible with any of the facts." When we consider that this is the considered statement of the greatest living psychologist, and a thinker long and profoundly versed in the nervous and mental constitution of man, it ought to have proportionately greater weight; the more so that at the outset the speaker had proclaimed himself as in sympathy with the "right wing" of psychical research, though not undervaluing the more active and eager "left."

In the course of his conclusion, Dr. McDougall briefly retraced the growth of after-death ideas, from the early savage conception of a body needing food, weapons, and so on, up to the idea of the body without needs, then of the spirit divested of body in human form, and finally carried us up to the fine conception of the ego with its perfected powers and faculties forming part of some transcendent group, "for we are social beings," and "the wages of going on" are what we desire.

L.

THE DREAM CHILD.

Belovéd, a dream child sleeps within my heart,
And though this body of mine may never know
Its living lips upon my eager breast,
(Your path and mine so far, so far apart)
Somewhere, I think, its limbs in beauty grow,
Born of our hopeless hunger, our long unrest.

Somewhere our straining spirits meet and kiss,
Free of the body fettered and denied;
Somewhere our frustrate longings come to birth;
On some undreamed-of plane we know the bliss
We have not known—the lover and the bride,
The consummate passion crucified on earth.

Somewhere (tread softly, lover, upon my dreams!)
Your child and mine plays laughing in golden light,
(Though here the wish goes ever unsatisfied),
Knee-deep in flowers and splashing in starry streams.
But, ah, when tiredness comes it creeps at night
Into my arms that are always waiting wide.

—TERESA HOOLBY.

It [psychical research] is the most important work that is being done in the world—by far the most important.—W. E. GLADSTONE.

SOME PHYSICAL PHENOMENA IN PRIVATE SEANCES.

By N. JARINTZOV.

[Mme. Jarintzov is the author of several books on Russian language and literature.]

After two years of communications from my son (killed in France in 1917) through several mediumistic friends in England, I came in February last across a Russian family in London, the members of which turned out to be greatly interested in all psychic matters. I was asked to form a small circle and a well-known professional medium was invited to "launch us," as it were. In the course of the first month after we began to sit regularly every week, Mr. X.'s hand began to produce some startling drawings—scenery and portraits from the "next-door" world. He sat with his eyes closed and with his head turned away, but the technique of the drawings was such that it was obvious that the powerful intelligences who were using his hand could see their work down to the subtlest detail. Since then, the development of Mr. X.'s mediumship and of that of his family came with astounding rapidity. Even those who talk about "a quickly developed mediumship vanishing as quickly as it comes" would feel more than satisfied if they could ever get the amount of phenomena and communications we had in three months without patiently sitting in expectation for many years—which is very often the case with private developing circles. The presence of the professional medium became, after the first four sittings, unnecessary. After some keen experimenting on the part of the spirits, four men and myself were chosen from amongst the friends of the family in order to complete the circle, as we were told that our mediumistic capacities blend with those of Mr. X., his wife, and their two sons. Three of that family are now clairvoyants, seeing visions simultaneously in broad daylight; two of the four can write automatically, and two have turned out to be exceptionally powerful mediums for physical phenomena.

The explanation of this rapid mediumistic development lies, to my mind, in the fact that the X. family is a wonderfully harmonious one; all four of its members are ardent students of the Far East, its history, its languages, and religions; they are sane, happy, broadminded, and highly spiritual people, and all of them artists. Above all, they wholeheartedly believe in intercourse with the spirit world being a means for spiritual growth and self-development, and a help to the understanding of the Highest.

After many wonderful drawings and much lofty teaching (some of it in Nubian, Persian and the sacred Buddhist), private communications from our beloved ones and from friends who turned up quite unexpectedly (all of this in Russian, as we are all of us Russians), we were told that physical phenomena would shortly be given and would develop to a high degree.

The first big séance specially directed from the other side for physical phenomena took place on May 6th. It lasted from 8.30 till after 1 a.m. It began with noises inside the table (we were already familiar with this manifestation), and the most vigorous, erratic and unexpected movements on the part of that piece of furniture. These phenomena took place in daylight, and it may be mentioned that a great deal of our present physical phenomena occurs in broad daylight, though before the power developed to that degree we were always asked from the other side to put all lights out. Then the table (a small square one, strong and heavy), after wildly jerking itself to and fro, rose into the air and continued swaying and pitching about. Our hands could just hold on to it above our heads. With the permission of the working spirits, we made the experiment of trying to lift it ourselves; but we could not; it seemed to be glued to the floor. When it again rose I placed myself under it and got hold of its edges; immediately it lifted me so that my feet were dangling about half a yard above the floor. Amid general laughter (there was nothing uncanny about it) I asked to be let down. Again rising, the table lifted two of the young men, who were shorter than the others and could not hold on to its legs. We asked whether we might have a "fight" with it, and tried our best, but the table got decidedly the upper hand and continued its jerking and pitching in the air to such an extent that Mme. X. and I soon had to give up those gymnastics, and only the men remained at it without minding their muscles or stiff collars—the latter of which soon lost all their stiffness!

I must not forget to add that questions and answers were taking place again and again, as strong jerks up and down, or sideways, would come from the table for the "yes's" and the "no's" almost before we had time to utter our questions.

After more than half-an-hour of these manifestations we asked for a rest and a talk, and we were given it, sitting quietly. In the course of the talk with our invisible new friends we were told that more interesting phenomena were to take place, and that "an object will be taken away." Here Mme. X. impulsively asked that it should not be the little ikon of the Virgin which her husband always wears on his watch chain, ever since he

got it at Lourdes. To this there was no answer. Next, I took a seat on the large, heavy Chesterfield sofa in the furthest corner of the room in order to rest a little. All the others remained at the table about the middle of the large room. But the moment I asked (jokingly) whether my boy minded this, or not, the table was precipitated towards me, pulling all the men after it, and leaned against me; in a minute I felt the sofa under me lightly and nimbly starting along the carpet, while everyone's hands were touching the table only; mine on the sofa side, and all the others' on the remaining three sides. In this manner the whole of our company, plus the sofa (with myself being driven in it), was pulled right across the room close up to the open piano. There we stopped—squeezed between the piano and the sofa. Of our own accord we all of us naturally moved to the back of it, but kept our hands in contact with the table, which remained pressing against the piano just below the key-board. It did not remain inactive for long; in a minute or so one of the young men (we were four men and three women in all) was precipitated on to the sofa in an awkward position, with his head hanging down between the piano and the sofa and his legs sticking over its back, while the table immediately climbed on the top of him, pinning him to his place, as it were. We asked whether this was just an expression of merriment on the part of the spirit people in response to our pleasure. This time both the table and the sofa answered by independent knocks and jerks that such a move was necessary for developing intense power, as a strained position of a "physical" medium renders a great help to the people working from the other side and trying to produce physical phenomena. We did not wait more than three minutes when the papers lying on the top of the piano began rustling loudly; then there was the distinct sound of someone fingering the keys. Another moment, and various disconnected notes were sounded at different parts of the keyboard; it was just like a baby's trying to play and stretching its arms as wide as it could; some notes were gentle and weak, repeated over and over again, others came with unexpected bangs suggestive of eagerness and impatience. By and by, the sounds became rhythmical, march-like, although no real melody was attained. (On the next day we had a little "talking" séance through the same table, and my boy said that it was he who was allowed to try his best to play the piano, and that Scriabin, the Russian composer, was going to try it next time.)

While the "music" was going on, for more than half an hour, the table and the sofa were far from being in repose; they vibrated, produced inner noises, and moved and jumped vigorously all the time (with the young man still nailed down to his place), until the sofa lightly rose up vertically on its side, liberated its prisoner, and then began manipulating partly in the air and partly touching the floor, making of it such a complex performance that none of us knew where he would find himself or herself the next moment. All we could do was to keep in contact with it and with the table, touching them anyhow, anywhere. Then, at our request, the sofa placed itself "respectably" on the floor, and we all of us joined our powers to shift it, but could not move it as much as one inch. Then came from the little table the demand for the alphabet (it vibrates in a special way, signalling for it), and it spelt out, "Now look for the thing."

The light was switched on. In a few seconds we saw Mr. X.'s watch, which he had placed on the cabinet before the séance began (in anticipation of the gymnastics that would have to be gone through) detached from its chain and lying about eighteen inches away from it; and the little ikon was gone from the tiny ring. I must add that Mr. X. always wears the ikon right inside the ring, nearest to the watch, while a key and a pencil are put on the same ring, so that it is necessary to take them off first if you want to get at the ikon. But the pencil and the key were in their place, while the ikon was nowhere to be seen. Mme. X. was almost alarmed; but the table declared that the ikon would be returned that same night. Darkness was demanded again, and the manipulations with the table and the sofa re-commenced, interspersed with bits of our conversation with the spirits and with their intervening in our own talk of their own accord. We asked whether the phenomena with the table and with the sofa were necessary in order to keep our minds occupied while the ikon "was being returned"? But no; the reply was that all those vigorous movements were necessary in order to develop the required intensity of power for the more difficult part of the work. Then came the demand for the alphabet again and we were told to "look on the column." On the light being switched on, we saw the vase that usually stood in the centre of an old-fashioned corner-column shifted to its side, while the ikon was lying in its centre. There is no need to add that, had it been there before, we could not have possibly avoided noticing it.

We asked for more phenomena. It must have been past midnight, but we did not feel tired, and the spirits said that the power was very good. Presently one of us ladies felt a hand touching her hair, and we all of us heard the sound of a large ornamental hairpin falling on the carpet. When the time came for this phenomenon to be verified, we were told through the alphabet to look for one hairpin on the table and for another on the mantel-

piece. Both were found quietly lying as foretold. Gradually we began to feel very tired and asked for permission to switch the light on and to end the séance; but we had to wait almost for twenty minutes in the dark before the permission was given; we were told that the great amount of the mediumistic power had to be dispersed gradually, and that we were to sit quietly while the spirit workers were taking their leave "one by one." But more striking phenomena were promised in the following séances.

(To be continued.)

WEAPONS.

A NOTE ON THE LAMBETH CONFERENCE.

We have been warned recently to be prepared for a concerted attack by the Church, and the decision to discuss Spiritualism and Theosophy with closed doors at the Lambeth Conference, now sitting, looks as though it is likely to be vigorous. In the great family of the readers of *LIGHT* there are no doubt some who belong (like the writer) to that Communion, and it behoves us to be ready, like the African insects who mass themselves silently on the traveller, and at the signal of their leader, all bite simultaneously. This is not exactly a Christian simile, for we are no enemies to those who are opposed. It is always a good thing to think of them, no matter whether the ground of difference be political, religious, or philosophical, in the way that St. Paul was taught at Corinth. "I have much people," said the Divine Love, "in this city" (Acts xviii., 10), and yet, judging by the appallingly candid indictment of them given by the Apostle in his letters, they were among the blackest of the black sheep gathered into the fold; but yet they were His.

Now, among the arguments which will be brought to bear against our movement, the appeal to the Bible will certainly not be overlooked. Outworn and threadbare as it is to older adherents, it may yet be useful to newcomers—and are they not daily added to us?—to know how strong the counter-position is. I am not here speaking of the record of actual psychic phenomena, of which our Bible is so rich a repository, but of the results of scholarly analysis and interpretation of the text. When anything is founded upon words, the victory lies with those who can show on which side the words really witness. Many a passage which seemed against us has thus been proved to our advantage. The object of this note is to call attention to a forgotten ally, whose work may be placed beside that of more recent scholars. Such invaluable articles as Dr. E. T. Powell's "Psychic Researcher in the Greek Testament" in *LIGHT* of last year (pp. 37, 45, 48, 60) and his earlier pamphlet, "The Psychic Element in the Greek Testament"; also "The Spiritualism of the Apostle Paul," by the editor of the "Psychic Gazette" (September and October, 1918), and others, may be supplemented by the careful study of Old Testament terminology to be found in Sir Walter Scott's "Letters on Demonology and Witchcraft." That this book is nearly a century old is not a matter for apology. The Bible is fairly old itself, and our subject considerably older still. The value of the contribution lies chiefly in a glossary of the Hebrew terms, very carefully analysed, in the Appendix to the edition of 1831, added by another hand; and supporting Scott's position with regard to the meaning of *witch*.

One of his most effectual points (Letter II.) is that this word has no connection with the mediæval sense attached to it since, and that witchcraft, as we understand it, had no existence in Bible times. If this is so, those who think to support the antiquated statute, or popular prejudice, by Bible authority in this connection, will find a quicksand under their feet.

Of quite a different type, but sound for those to whom it appeals, is another of his arguments, against the theory of diabolic origin. It would suffer by being put into any words but his own. "There would, we presume to say, be a shocking inconsistency in supposing that false and deceitful prophecies and portents should be freely circulated by any demoniacal influence, deceiving men's bodily organs, abusing their minds, and perverting their faith, while the true religion was left by its great Author devoid of every supernatural sign and token, which, in the time of its Founder and his immediate disciples, attested and celebrated their inappreciable mission" (p. 70).

It is to be hoped that it gives the famous author pleasure to know that he, "being dead, yet speaketh" and is heeded; and perhaps some of those who go merely to search the Scriptures for phenomena, and the "diamond dust of the miraculous," may discover a higher use, and learn that to the awakened spirit they are a vital and indispensable source of spiritual nourishment.

EDITH LEANING.

PRAYERS FOR THE "DEAD."

SERMON PREACHED AT CHRIST CHURCH, ALBANY STREET, BY THE REV. F. FIELDING-OULD, M.A.

There are still some who think it either useless or impious to pray for the departed, and I have just received a pamphlet from the Protestant Truth Society, describing it as a Pagan practice, contrary to the teaching of the Scriptures and inconsistent with true Christian belief.

Is then our condition irrevocably determined for all the ages of Eternity by the conduct of a few short years on earth, burdened with hereditary weakness, with imperfect knowledge of vital facts and amid the seething temptations of every hour?

The idea is a tragic absurdity and entirely contrary to commonsense and to human ideas of just dealing. God, we are assured, earnestly desires to bring us to perfection and happiness. Will He then give up the attempt at the first breath of opposition, is He so easily thwarted and so miserably infirm of purpose?

The abuses of the pre-Reformation Church and to some extent of the Roman Communion to-day may well explain the nervousness of some staunch Protestants. A man might live as he liked if he had money to pay for masses for the repose of his soul when he was gone. The Pope had access to the "Treasury of Merit" accumulated by the saints, and might for a consideration draw upon it to pay off the debt of Purgatory incurred by the sinner. I remember, when I was in Rome at the time of the Pope's Jubilee, being urged to visit the seven Basilicas, that I might gain the seventy or so days of "Indulgence" which should be my reward at each.

What is death that it should carry us beyond the need or scope of prayer? There are no dead. Those whose only reliable guide is the Bible may note that Abraham, Isaac, and Jacob are alive, since "God is the God of the living," that Moses and Elijah were alive on the Mount of Transfiguration and that the penitent robber was alive as he stood wondering at the side of Jesus in Paradise.

The boy you lost in Flanders, for all his virtues, was imperfect; he is progressing by effort, he is still under God's providence and he therefore needs and desires your prayers. Is there any place or condition where they cannot avail him? "Whither shall I go from Thy spirit and whither shall I go from Thy presence . . . ?"

The war should have cured us once for all of this prejudice, for "there was not a house where there was not one dead." Thoughts of love, kindly wishes, proud memories follow them into the unseen, but more than that, many are sending a wave of trusting, healing, intercession.

It is a great reward of well-doing that some remember us with gratitude, bless our memory and pray for us. We go among new surroundings and to new friends, but we carry testimonials with us. It is the penalty of ill-doing that we leave behind us a foul trail like a fox; the sorrows we occasioned, the wrongs we did, cry after us for vengeance. "Their works do follow them."

I might quote St. Cyril, St. Basil, St. Augustine, St. Chrysostom, St. Ambrose and many others, that prayers for the departed are good and useful, but I would rather base the practice in these days on commonsense than on authority. It is a work of love, it involves an unselfish effort for another's good, and therefore is certainly pleasing to God. To kneel down and plead for a suicide whom we have never seen, to pray for an executed criminal we have read about, to intercede for some frail and erring friend, whom we might have helped and neglected while he was with us here—can any say that such action is not prompted and inspired by the Divine Spirit Himself?

If you were dying, slipping away, losing hold and dropping out of this "pleasing, anxious being," would you desire the prayers of good people? or would you like to hear them mutter, "he has made his bed and must lie on it!" A weeping friend holds our hand, he is being left behind, he cannot come with us through the gloomy valley—shall we despise the prayer of love which may play like celestial light about our unknown path? When the angels meet the bewildered, half-conscious spirit and lead it away over the flowery hills, think of them pausing to listen and saying among themselves: "Someone loved this soul, hark to the sweet music of the prayers which follow after him!"

LAUS DEO.

"LIGHT" SUSTENTATION FUND, 1920.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following:—

	£	s.	d.
R. McAllan
Mrs. Tranchell

MISS ANNA CHAPIN acknowledges, with grateful thanks, donations received by her through *LIGHT* amounting to £14 12s. 6d., and others not received through this journal. We have to record a further donation: Mrs. G. Nott, 5s.

L.S.A. MEETINGS.—Mr. Alfred Punter will give clairvoyant descriptions at the London Spiritualist Alliance, 6, Queen Square, on Thursday next, at 8 p.m.

London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

TWO BOOKS.

"THE VERDICT—?" AND "THE FELLOWSHIP OF THE PICTURE."

In spite of the excessive cost of printing and publishing, a surprising number of new books continue to come to us for review. Doubtless the explanation is that Spiritualism and Psychic Research occupy so great a place in public thought that the supply is in some sort an indication of the present demand for new light on these matters.

We take the first, "The Verdict—?" by Tertium Quid (Kegan Paul, 6s. net). It is a "Study of the probable origin of certain Psychic Phenomena, together with a record of very striking personal experiences." (Psychic, by the way, in the sub-title is spelt "physic," which is unfortunate.) It contains an Introduction by Miss H. A. Dallas descriptive of the circumstances under which Captain — (the author) came to write the book. There is also a Preface and a Foreword, so that the reader starts on a study of the matter well equipped with explanatory matter.

"Tertium Quid" certainly approaches the matter in a sensible and reasonable way, and with sufficient knowledge and experience to justify the publication of his work. He appears in the character of a judge summing up evidence which he leaves to his "jury of readers" to consider and record their verdict.

The book commences with a consideration of the Spirit Theory and is full of information which, though not new to the instructed Spiritualist, is likely to be very useful to the novice. Indeed, that observation will apply generally to the whole of the book, for in writing it, the author, as he tells us, had his eye on the "man in the street." He covers the ground admirably in a discussion of the difficulties as thus:—

There are frequently puzzling things—things that do not seem to "square." Along with communications which are obviously genuine, because it would have been literally impossible for the medium to obtain by normal means the required data, we get disconcerting little incidents that almost make us revert to the idea of play acting and humbug, which the facts have caused us to abandon. These things often unduly impress the shallow observer, but nevertheless they occur and they cannot be ignored.

No, they cannot be ignored, but it is wiser perhaps for the inquirer to hold fast by the obviously genuine things, until he understands the psychology of the matter and knows how great a part the "dream-consciousness" of the medium plays in the matter, and how it is through this "dream-consciousness" that the genuine communications come when they do come.

In the chapter on "The Fraud Theory" "Tertium Quid" effectively disposes of some of the shallow fraud theories, especially the supremely silly idea that mediums maintain a kind of Information Bureau. He shows that the cost would be on an average ten or twenty times as much as the fee for each sitting, even if the Bureau was on a relatively small scale, i.e., to cover private information about two hundred and fifty thousand people out of all the millions in this country. The "Telepathy Theory" also has a chapter, and is treated with impartiality and understanding. Following come accounts of sittings with various mediums, including Mr. J. J. Vango, Mrs. Annie Brittain and Mrs. Leonard, and the results are carefully analysed by the writer, who adds some statements by witnesses, and winds up what is really an instructive and impartial statement of the whole case by leaving "the verdict" to his "jury of readers," an excellent idea. There are some useful appendices,

one giving a classification of mediumistic phenomena and another suggesting post-mortem tests, a method which so far has yielded very poor results, but is perhaps still worth following as a counsel of perseverance. There is also a Glossary of Terms. That, too, is useful, and the appearance of these explanatory chapters shows how thoroughly the author has done his work. These painstaking methods are highly praiseworthy, and in pleasant contrast to the necessarily imperfect, sometimes, we fear, slipshod statements that marked earlier presentations of a subject which under purely intellectual treatment showed itself to be far more complex than its enthusiasts might have supposed possible. Nothing that is worth having is cheap and easy.

We turn now to "The Fellowship of the Picture," an "Automatic Script taken down by Nancy Dearmer, with an Introduction by Percy Dearmer, M.A., D.D.," and edited by him, to which references have already appeared in *LIGHT*. (Nisbet, 3s. 6d. net.) It is indeed a remarkable book, alike in respect of the circumstances in which it was received, the fact that although psychically communicated it does not deal with psychic subjects in any direct way, and the matter and manner of the communications.

When Professor and Mrs. Dearmer were staying in their country cottage in the summer of 1919, Mrs. Dearmer felt impelled to sit down and allow her hand to write automatically. She had previously felt a marked dislike to all such supposed manifestations, and had never imagined herself to have any psychic powers or gifts. She wrote without knowing what she was writing. At first the writing was incoherent, but gradually settled down into clearness. Thereafter she wrote daily for half an hour, and at last the book was finished. Neither the Professor nor Mrs. Dearmer, it seems, had any clear idea of what was intended. They offer no theory about it. They know that neither of them was the author, and find it very difficult to frame any hypothesis except that in some mysterious way it did emanate from the mind of the friend whose name or initials "came through" several times during the writing. Moreover, the signature given corresponded with that in letters received from him during his earth-life. He was a well-known man of academic attainments, and noble character, who was killed in France in 1918. Before he "passed out" he was anxious to add another book to those he had already written, and "The Fellowship of the Picture" claims to be that book. The title was given by the communicator, a fact worth noting, in view of its peculiarity, and doubtless also its unexpectedness.

The book consists of a series of short chapters on the life of to-day and the ways in which it may be purified, exalted and spiritualised. Its phrasing is direct and trenchant. It abounds in those "sablés" of Saxon speech so refreshing to persons who are tired of artificialisms of language and demand fresh air and living meanings. The communicator himself is clearly aware of this, for in the opening chapter, "Escaping from Conventionalism," he writes:—

If we are going to help folk now, we have got to get away from conventionalism and talk about prayer and God as we talk about cricket or other pursuits, that is, with entire simplicity of thought and word. We must pay God the compliment of treating Him as real. So if I seem to use phrases unlike the usual religious phrases it will not be from lack of reverence—but rather, I hope, from a profound reverence—a reverence too deep to allow me to hide God behind a veil of conventionalism.

Here is another example of the tone and teaching in the book:—

You never really thought before how much God needed your help, did you? People generally think mostly of their need of God's help; but the other is just as necessary if the plan is to come true. And when the plan comes true, heaven will be upon earth and earth will be heaven; and that is not an impossible dream, but something we may all work for—you on earth and we over here.

That state of things is the "Picture"—the work upon which God, as the Great Artist, is engaged. Hence the title. We have read the book with keen

interest and an impression of the deep reality underlying its pages. The communicator expresses in the simplest language ideas which more sophisticated minds treat from a purely philosophical standpoint and in words of learned length and thundering sound. Yet truth is "always simple." It is only error that is "compound and generally incomprehensible." Science which deals with facts may require keenness of intellect and an abstruse vocabulary. But this book deals with life, it is a human document, perfectly to be understood of the people, and bound to be helpful to everyone who has any touch of the Divine simplicity which belongs to all the deeper and more vital things for which we do not have to search with microscopes, and which, indeed, microscopes invariably overlook.

FROM THE LIGHTHOUSE WINDOW.

The Editor of *LIGHT* appeared by invitation before a meeting of the Lambeth Conference Committee on the Relation of Christianity to Spiritualism, Christian Science, etc., on Friday, the 16th inst. He met with every kindness and courtesy from the prelates concerned, and the interview, which was a pleasant one throughout, appeared to be mutually satisfactory. He was struck by the fairness and the plainly earnest desire on the part of the bishops to get at the truth concerning what is admittedly a very wide and difficult subject. Beyond that we can say no more at present.

The first volume of the Rev. G. Vale Owen's famous scripts, "The Life Beyond the Veil," was reviewed by Sir William Barrett in the "Evening News" of the 16th inst., under the title, "A New Pilgrim's Progress." In the course of his review, Sir William writes:—"Some of these messages are only explicable as proceeding from those who have once lived on earth. This momentous conclusion has been strengthened rather than weakened by a growing weight of evidence. It naturally excites incredulity, but no vociferous Sadducee has any right to shout a scornful denial unless he can show that, after an equally laborious inquiry into all available sources of information, he has been led to an opposite conclusion. And this has not yet been done."

Sir William has achieved in this case a difficult task with his customary skill and critical ability. It is by no means easy to appraise the value of the scripts. As we have written in *LIGHT* and elsewhere, a complete judgment is impossible until all four volumes have appeared. And we are led to believe that each successive volume will throw light on those preceding it, and carry the theme to great heights.

A portrait of Dr. Percy Dearmer, Professor of Ecclesiastical Art at King's College, London, appears in "The Graphic" (July 17th), together with a long review of "The Fellowship of the Picture" already referred to in our columns.

Mr. George H. Lethem, in the July "London," writing on "Apparitions," says, "There are many Spiritualists who regard apparitions with a feeling approaching aversion, on the ground that their production very rarely convinces anyone of the presence or intervention of spirit-beings, and much more frequently leads to unjustified suspicion of trickery." He recalls the fact that David Duguid had a great objection to apparitions, on the theory that they were the work of elementals, and that the presence of these undeveloped entities should not be encouraged.

Mr. Lethem reproduces from Colonel Olcott's "Old Diary Leaves" the account of the production of an historical apparition by Madame Blavatsky in the case of the large signet ring, now the badge of office of the President of the Theosophical Society, and at present worn by Mrs. Annie Besant.

The Hon. Mrs. Ames writes to say that the correct version of her remark at Folkestone (reported in this column in our last issue) was that "Moses was one of the greatest natural Spiritualists, in constant communion with direct help, and he was his own medium." The report in the local paper from which we took our extract had made the speaker say, "because he was his own medium."

The "Church Family Newspaper" contains particulars of remarkable "healing missions" in America. At missions in Los Angeles and Louisville of four days' and two days' duration a conservative estimate of the people ministered to is given at 3,200 and 2,400. This is typical of what has been happening throughout the States. In Baltimore, some 2,000 people were ministered to in the course of two days, and it is said that about 30 per cent. seemed to be physically benefited.

The Rev. W. S. Howard, Rector of St. Paul's, Minneapolis, reports, "Most astonishing results followed from this spiritual work of healing. Many scores of people were greatly benefited. Some of the specific cases of healing are as follows: One blind person immediately recovered her sight; another, two years blind, gradually recovered her sight in two days. Deaf people were made to hear. One person incapable of speech from paralysis was entirely cured. Cripples were enabled to walk perfectly, and some others were greatly improved. Two cases are known of people with ulcerated stomach, one pronounced hopeless by the doctors, instantly cured. Many other ailments of all sorts are known to have been healed instantly, and to all these known cases and many others a great spiritual uplift has resulted. We consider the spiritual awakening and quickening of the people is even more remarkable than the physical healings. We believe it is well that our churchpeople, generally, should know of this wonderful work that reminds us of the days of Christ and the Apostles on earth."

Mr. B. J. Ewins, one of our subscribers in South Africa, writes to express his appreciation of the articles by "Quæstor Vitæ" which have appeared in our columns. He says, "To the student of life, they are not only interesting but very instructive as well. I am not the only student in South Africa who feels indebted to the writer for such a lucid and rational exposition of the subjects brought forward; and I venture to express the hope that we may have the opportunity of reading more articles from 'Quæstor Vitæ' in the near future."

Those who early secured their tickets for the Farewell Luncheon to Sir Arthur and Lady Conan Doyle may congratulate themselves on their promptness, for many have been disappointed. Fruitless applications for tickets still continue to be received by the committee.

The "Occult Review" for July contains an admirable summary of the views of Allan Kardec with regard to Reincarnation, together with some communications received by French Spiritualists on this subject.

Mr. Stanley De Brath, in an important communication which appears elsewhere in this issue, gives his impressions of the recent Annual Conference of the Spiritualists' National Union at Reading.

Those who were present at Reading, besides hearing a very able address from Mr. De Brath, had the opportunity of learning from him how he first came to be interested in, and then convinced of the truth of psychic phenomena. Also at the Reading Lyceum, under the conductorship of Mrs. Percy Street, Mr. De Brath spoke to the young children. Refusing to mount the platform, he took a seat among the little ones, and talked to them in a simple, convincing way that won all hearts.

We note in the "Harbinger of Light" that Sir William Ellison Macartney, the Governor of Western Australia, in opening an Anglican Church festival in Perth (W.A.), made some striking comments on the spread of Spiritualism.

"Spiritualism," said Sir William, "had since the war been gaining a hold on all sorts of people. Not merely emotional feminine minds had been attracted, he said, but people suffering great loss had come under the influence of its teaching. The seemingly irresistible desire to know what was happening to those who had crossed the bar to the great beyond was attracting hundreds of thousands, who fully accepted what was taught by modern Spiritualists."

Sir William added, "It would not do for the Church to waive the question aside. It had to give some satisfactory advice and some principle by which an agonised mind could settle what was right or wrong. He said that the present era was one in which all sorts of forces were being revealed. Things that the scientists of other days had never dreamt of were being manifested and accepted. It was vitally and urgently necessary that the Church should prepare itself to grapple with them, and to-day they were not fully equipped. Unless the people gave ministers the means, they could not prepare to grapple with all the phases of thought and emotion now prevalent."

Mr. Victor E. Cromer, commenting in the "Harbinger" on this quaint idea of the flock prodding the shepherd, says it is reminiscent of a man following a crowd during the French Revolution, who, when a friend met him and asked him where he was going, replied, "I have to follow these people. I'm their leader."

THE DANGER TO THE SPIRITUALIST MOVEMENT.

To the Editor of LIGHT.

Sir,—When attending the recent Conference of the Spiritualists' National Union at Reading, I was much impressed by several aspects:—

(1) The obvious brotherliness between delegates from all parts of England, chiefly the North and Scotland; (2) the religious atmosphere and the confidence in guidance from the Unseen; (3) the enthusiasm for the Cause among the delegates, the large majority of whom are working men and women themselves, or represent societies of working men and women; (4) the desire for a consistent philosophy into which the phenomena can find their natural place; and (5) a keen conviction that Spiritualism contains the germ of national harmony in religious outlook. The movement is *alive*, and *working*.

And I could not but compare these features with the attitude prevailing in the South, which I must regretfully call static rather than dynamic, individualist rather than collective, apathetic rather than energetic, and, to speak plainly, selfish.

We have one or two score of willing workers who give of their best without stint, sacrificing ease, leisure, money, and even health for their convictions in the cause of Truth, often exhausting themselves in the effort; and I am irresistibly reminded of the cynical saying that the world is full of willing people, some of them willing to work, and the others willing to let them do it.

There are a number of well-dressed ladies who are ready enough to pay their guineas and half guineas for seances at which the same phenomena are repeated time after time, which may be of great benefit and use to enquirers, but serve little purpose to those who, though already convinced, have neither the capacity nor the desire for analytical research work. I do not see study groups, or much interest in the bearings of Spiritualism on personal life and action, or on its philosophical, religious, political, and educational aspects. I do not find that most persons seem even aware that it has these aspects: they merely rest in the phenomena, and (apart from a ministry of consolation to the bereaved which I should be the last to undervalue) they seem to want the spirit-world to serve their temporal needs rather than themselves to serve the purposes of the Kingdom of God, which, at the present moment, is to bring home to mankind that Spirit is a reality, that the Self survives the death of the body, and *all that these statements involve*. I do not see any combination for putting the movement on a sound financial basis; and little can be done nowadays without money—for money contributions mean unselfish effort by those who can make no other effort.

With adequate funds, we might (1) assist the superannuated mediums who need help; (2) assist our poorer members in their hard struggle with post-war conditions, (3) form a reference library of extended value, (4) publish ourselves any works which really advance the Cause, refusing the rubbish which now finds its way to the public, (5) pursue systematic research and analytic work on records. If those who have wealth and have derived definite and distinct benefits from Spiritualism, would come forward to aid its progress, this and much more might be done.

In research work it is high time to abandon the "cautious" attitude which was right and necessary till the leading phenomena (on which all objective proof rests) were proven. To act as if they were still unproven, and as if our main duty were to convince obstinate sceptics, or as if we were afraid to adopt spirit-return even as a working hypothesis, for fear of what the Rationalist Society or anyone else may say, is not caution, but may be mere cowardice.

There are five crucial forms of phenomena which cannot be referred to telepathy, nor to subconscious muscular action, nor to anything but external disembodied intelligences. They are:—

Materialisations, when these show recognised faces.

Psychic photographs, when taken under test conditions.

Direct writing on the photographic plate under test conditions.

Telekinesis, when force is directed intelligently without physical contact; and,

Penetration of closed spaces or of solid matter.

All these have been proved by exact and reliable observers. They are therefore possible under natural laws. The working hypothesis is then that there really are invisible operators. There are also other phenomena whose genuineness is not denied by unbiassed critics, though it is difficult to separate the parts played by subconscious mentation and telepathic influence. It can, however, be done by such tests as the "book tests" so ingeniously devised by the Rev. Drayton Thomas.

A more fruitful line of research than the attempted repetition of previous results would be to devise, in conjunction with the invisible operators, further experiments to discover the laws and limitations under which physical phenomena are possible, and to analyse existing (verified) automatisms, and other records. There might thus be built up a structure of experimental psychology which will unify religious with scientific concepts, will throw light on Com-

parative Religion, and, best of all, will produce a mentality to direct physical science, not to the enrichment of a few nor to the slaughter of many, but to the social betterment of mankind.—Yours, etc.,

STANLEY DE BRATH.

DIRECT VOICE MEDIUMSHIP.

In his recent book Mr. W. Whately Smith casts doubt upon the reality of the "direct voice," which naturally occasions surprise or amusement to those of us—and they are now many—who know the phenomenon to be an absolute fact.

In view of the interest now existing in this form of mediumship—"trumpet mediumship," as it is sometimes called—we quote from an answer given by Mrs. Mary T. Longley, of Washington, D. C., in reply to a question from a correspondent of "The Progressive Thinker" (May 1st, 1920), from whose columns we take the statement, which we have had slightly to reduce. It is worth noting that under good conditions the direct voice can be (and frequently has been) heard in a fully lighted room:—

The medium must hold the trumpet and allow the spirits to use his vocal organs until they grow strong enough to handle the instrument independently. In this case the presumption is that the seances are held in a darkened room, and that no mortal eye could detect the fact that the trumpet was being held by the medium and his voice speaking through the tube, unless he chose to tell the sitters of this fact. The whole procedure savours of deception. That is to say, while the sensitive might be thoroughly honest and conscientious at first, if he held the trumpet and talked through its mouthpiece and could make the audience believe that independent demonstrations were thus given, it would be a great temptation to him, or her, to continue on that course, and to thus become one of that despicable class—a mediumistic fraud. On the other hand, if the holder of the trumpet was a trance, or semi-trance, medium, he, while personally intending to do right, might become the victim of some earth-bound and mischievous spirit; and there might be many such, who delight in "fooling the people." And thus the medium would be made to give deceptive messages, seemingly, by independent trumpet work. In any case, it is playing with fire to begin to "help the spirits" in their efforts to develop any phase of mediumship by any method that savours of or will lead to trickery. When a spirit talks through the trumpet when in the dark, that mechanical contrivance is supposed to be lifted and used independently of the physical help of the medium, but if, instead, it is held and spoken through by the medium, he is falsifying, even if he is giving correct and veritable spirit messages to parties present. He could as well give those communications via the medial organs without the deception or use of the trumpet. A medium who will lend himself to any such practices is reprehensible, for there is no "physical and objective phenomenal mediumship" in the case, and the parties are claiming to be what they are not, and are shams in the truest sense of the word. In the development of trumpet mediumship the sitters might place the instrument in a sloping or inclined position on a stand or table close to the sitters, or in the centre of the circle, and thus eliminate the necessity of the spirits lifting the tube and taking it from place to place. The unseen operators could thus use the mouthpiece for the concentration of vocal vibrations without the need of its levitation, and later, when accustomed to the work, they could be prepared to lift the trumpet from the floor and to convey it whence they desired.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations: Robert Salvesen, £1; Mrs. Green, £1.

A QUAKER MYSTIC.—It is universally recognised that the influence of sex attraction may be either the means of moral degradation or the greatest stimulus to the development of the highest qualities of mind and spirit. That it is a natural instinct seems no reason why we should suppose that it must therefore be confined to our present stage of being; for the same objection would apply to the survival of parental and filial affection. That, too, is a natural instinct, but we do not on that account doubt its continuance beyond the grave. The Church of England clergyman who edits "Visions of Christ and Other Experiences of a Quaker Mystic" (Watkins, 3/6), assures us that it is not a literary fiction and that its author is "a sane man still living in the flesh." Yet to this sane man living a lonely life in the flesh comes the daily awareness of a sweet feminine presence, a presence belonging to another realm, sometimes seen in dreams and almost always consciously felt. Like Dante he has his Beatrice. She cheers and comforts him in moments of depression, encourages him in moments of fearfulness and doubt, and gives him much wise and kindly counsel. Through her he gains some of the deepest experiences of his inner life till at last he attains to "visions of the Christ." It may be all self-delusion, but if so it is such a beautiful delusion that one cannot help wishing it were true.

SPIRIT PRESENCE AND SPIRIT MINISTRY.

A VICAR RELATES HIS EXPERIENCES.

[We have seen the clergyman (a vicar in a Northern town) who narrates the following experiences, and are satisfied of the truth of the account he gives. The case is, of course, neither amazing nor unique—there are many such experiences, though few of them see the light—but it is immensely helpful and interesting.—ED.]

In 1916 I was a Padre in the division sent to relieve General Towasend in Kut. Two successful attacks upon the Turkish lines had made terrible inroads upon our force, and a third time we went into action against what we were told was the key to the whole position. It was now or never, and we meant getting through at all costs. As we marched under cover of dark into position for an early morning attack, I was most extraordinarily conscious of all our old pals with us. Instead of going up without half our officers and men, I felt we were going up at full strength. Such was the strong impression left upon my mind.

Three days later, when back in hospital, wounded, one of my regiment sang out for me across the tent and I went. "What do you make of this, Padre?" he asked. "You know the morning we were both hit; well, as we advanced I saw Capt. X. out on my right leading the men and called out something to him. He did not answer, only swung his arm forward in the line we were to go. Now it has only dawned upon me since I have been lying here that you buried Capt. X. two days before! What does it mean?"

With my own experience in mind, I was able to reply that I thought it meant that the spirits of our old pals were with us to help us to face an impossible task, and whilst he was privileged to see as I was not, I was none the less conscious of the fact of their presence.

Back again in England, memorial services were held all over the country the last Sunday in 1918. In the meantime my only son had given his life in France as an air pilot, and from the first news of his passing over I have been from time to time extraordinarily conscious of his presence with me.

Needless to say, such a service was a tremendous strain to me. It came to the reading of the long list of names of boys in the parish who had fallen. My heart failed me, and before getting to my own boy's name I was on the point of breaking down, and knew I should when I reached his name—when there came a smack on my left shoulder and a "Buck up, father, it's all right." Instantly I was myself again, calm and controlled; I read through the list without another tremor, and preached, as people said, the sermon of my life. The congregation went out of church asking, "How in the world did the Vicar do it?"

Two weeks later, a mother who had likewise lost her only boy, met my wife and asked, "On the night of the memorial service, did the Vicar see his son? because I saw him quite plainly. He stood out in the chancel, and just when we all thought the Vicar was going to break down I saw your son step forward and put his hand on his father's shoulder."

Here, too, it was not given to me to see, yet still to know, how near my dear boy really was to me, and the wonder of my life is, not that our loved ones beyond the Veil should ever make their presence felt, but that we on earth should be so slow and often unwilling to recognise their presence and so miss all the inspiration which communion as a real and living experience offers.

THE FAREWELL LUNCHEON TO SIR ARTHUR CONAN DOYLE AND LADY DOYLE.

As was to be expected, the popular esteem in which Sir Arthur Conan Doyle and Lady Doyle are held resulted in a great demand for tickets for the farewell luncheon on Thursday, July 29th, at the Holborn Restaurant.

It is unfortunate that a large number of people have been disappointed, but those who failed to obtain tickets may accept this grain of consolation: that those who will be present at the function will constitute the most representative body of Spiritualists that has probably ever been gathered together in this country. In one way and another every Spiritualist Church, Society and community will be represented.

So far as is known at present the toast list will be as follows:—Dr. Abraham Wallace, the chairman, will propose the health of Sir Arthur Conan Doyle and Lady Doyle, and Sir Arthur will reply. Then the toast of "Spiritualist Societies" will be proposed, and will be responded to by Mr. Ernest W. Oaten, Vice-President of the Spiritualists' National Union.

Considering the representative character of the gathering, it is not surprising to learn that Spiritualists are coming from all parts of the United Kingdom.

Mrs. HARRER, mother of Miss Edith K. Harper, wishes to state that she is not the Mrs. Harper who, as a psychic, is appearing at various meetings of Spiritualist Societies.

JAMES HERVEY HYSLOP: AN APPRECIATION.

To England, and in a general way at large, Dr. Hyslop was known as a vigorous and vigilant psychical researcher on the purely scientific basis. To demonstrate the truth of survival and communication was to him precisely such a quest as it would have been to demonstrate the law of gravitation, or any problem in physics. With its future extension, as the expansion of religion—as compact of spiritual development—he had not concerned himself; but this does not imply that he was not a man of many rare and beautiful qualities. Nor is it with that which he was not that I am here concerned; it is with that which he was, in the general relations of life. A man of flawless integrity; a loyal and most generous friend who knew no limits to the service and self-sacrifice of friendship; whose kindness of heart was immeasurable; an unusually interesting conversationalist, with a grasp of political and international problems far beyond the usual vision, even of specialists in these lines. He had a peculiarly keen and alert intelligence; he was swift of comprehension and capable of great patience and consideration with the processes of less nimble intellects. His character was simplicity and sincerity itself. If he were somewhat oblivious to many little (and more or less unimportant) amenities of life, he never failed in the real things that greatly matter.

Dr. Hyslop was a man of high scholarship, with degrees from two or three universities, a man of wide reading along certain lines. Fiction he seldom read, nor did he entertain for it any just appreciation, in its finer and greater aspects; poetry appealed to him through some of the more philosophic poets, Lowell being his favourite. He was familiar with Tennyson. He cared little for Browning or for Walt Whitman. It would be more accurate to say that he was rather unfamiliar with them, for one is sure he would have cared for portions of their work if he could have been induced to read them. He was an admirable German scholar, almost as much at home in that language as in English, and he was a lover of Goethe and of many of the German poets. He made many translations from them, publishing these in a small volume. He was very fond of the works of Lord Morley and read and re-read his great essays on the French leaders; and when the "Recollections" of Sir John appeared, he enjoyed this work intensely. He held Lord Morley in the highest appreciation.

Dr. Hyslop was an indefatigable worker. He was also eminently social and could usually even be beguiled from his most persistent tasks for an evening of conversation with friends. He had a vividness of presence that pervades the places where he has been so welcome a friend and guest—so familiar a figure.

LILIAN WHITING.

The Brunswick,
Boston, U.S.A.
June 30th, 1920.

WIDENING THE BORDERS OF MEDICAL SCIENCE.

The other evening I was an interested listener to Dr. Burnett Rae addressing a gathering organised by the Guild of Health (the Church of England organisation), on "Mental and Spiritual Factors in Healing." In a quiet, effective way he showed how medical science at the present day, while holding fast to what surgery and bacteriological study has won, had gradually widened her borders to include all that for which the natural healer has stood for generations. Sympathy, intuition, amounting almost to medical clairvoyance, suggestion—verbal and hypnotic—are all, it appears, in the armoury of the modern physician.

I pictured in my mind's eye the long line of prophets past and present, who had in the face of the most bitter opposition from orthodox medical science, stood for these very truths, and now they have their reward, and the nation will enjoy the fruits of their labours. The doctors have still some steps to go, and to recognise that others, out of the body, but still in the enjoyment of mental and spiritual powers, are linked up with all endeavours to assist suffering humanity.

B. MCKENZIE.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge, with thanks, the receipt of the following subscriptions:—

	£	s.	d.
Mrs. E. J. Macleod	5 0 0
R. J. Redmond	0 10 0

We have received, and hope later to give more extended notice to "The Power of Prayer," being a selection of Walker Trust Essays, with a study of the essays as a religious and theological document, edited by the Right Rev. W. P. Paterson D.D., Professor in the University of Edinburgh, and David Russell, of the Walker Trust. It is a book of 643 pages, of inestimable value in the subject matter of its kind, and furnished with a classified bibliography, index of texts, and general index. Published by Macmillan and Co., 18/-.

MR. EDWARD CLODD AND PSYCHIC PHENOMENA.

DEAR MR. CLODD.—My reply, like your own, shall be brief. Apparently, I did not make my question quite clear to you.

Let me repeat:—I asked you whether, as a critic, you preferred to base your judgment, and to influence your readers, as to facts upon the recorded observation of two scientists who were present at a particular occurrence, or upon the rash statement—to a third party—of a professional illusionist who was not there.

The issue is not Mr. Marriott's capacity, nor yet the facts of Spiritualism, but rather your own methods as a critic; and your courtesy, I feel sure, will permit me to refuse to allow extraneous matter to obscure my simple enquiry.—Yours faithfully,

H. ERNEST HUNT.

30, Woodstock Road,
Bedford Park, London, W. 4.

Dr. Abraham Wallace writes:—

When Mr. Edward Clodd takes up a brief for Mr. Marriott, he is apparently unaware of that gentleman's record of vain attempts to show how certain supernormal phenomena occurring in spiritualistic seances are produced.

While admiring Mr. Marriott as a man and as a conjurer, my admiration ceases when he tries to obtain by trickery certain results, which he makes his followers, like Mr. Clodd, believe are produced under the same or similar conditions to those taking place through mediumistic powers.

I was once asked by my old friend, Admiral Usborne Moore, to be a member of a "representative body" to witness in Mr. Marriott's house the production of pictures similar to those which the Admiral had obtained through the Bangs sisters in America. Owing to delay in Mr. Marriott's preliminaries, I could not, for professional reasons, wait for the wonderful results. My suspicions, however, of the methods employed by him were amply confirmed, for on leaving his house, I proceeded to the mews in the rear, and from the garden wall I discovered an elaborate erection at the first floor windows, by which an accomplice could easily substitute canvases, and thus delude the investigators within the room, who were awaiting the "miracles." I may say that I have not been asked again to test Mr. Marriott's powers.

The interesting experiments in slate writing that I had with Mr. Edward K. Earle, in Los Angeles last winter, I related to Mr. Marriott a few days ago; I told him how I took two clean slates and placed a sealed letter between them, which I had addressed to two friends of mine who have passed away. The slates never left my hands, yet in a few minutes—the medium being at the other end of the room—on opening the slates I found the sealed letter intact, and both insides of the slates were filled with script purporting to be communications from my two friends. With the professional effrontery characteristic of tricksters, Mr. Marriott offered to produce a similar result.

I shall be glad to give him, in the presence of Mr. Edward Clodd and you, Mr. Editor—if you will—an opportunity to do so under the same conditions. I trust that you would publish the results.

TIME, EMPTY AND FILLED.—"He sat down and composed himself to a patient waiting for the light. Waiting pure is perhaps the hardest thing for flesh and blood to do well. The relations of time to mind are very strange. Some of their phenomena seem to prove that time is only of the mind—belonging to the intellect, as good and evil belong to the spirit. Anyhow, if it were not for the clocks of the universe, one man would live a year, a century, where another would live but a day. But the mere motion of time, not to say the consciousness of *empty* time, is fearful. It is this empty time that the fool is always trying to kill: his effort should be to fill it. Yet nothing but the living God can fill it—though it be but the shape our existence takes to us. Only where He is, emptiness is not. Eternity will be but an intense present to the child with whom is the Father."—GEO. MACDONALD in "Donal Grant."

"DAY!"

Faster and more fast,
O'er night's brim, day boils at last:
Boils, pure gold, o'er the cloud-cup's brim
Where spurting and suppressed it lay,
For not a froth-flake touched the rim
Of yonder gap in the solid gray
Of the eastern cloud, an hour away;
But forth one wavelet, then another, curled,
Till the whole sunrise, not to be suppressed,
Rose, reddened, and its seething breast
Flickered in bounds, grew gold,
Then overflowed the world!"

—BROWNING ("Pippa Passes").

"THE SEVEN PURPOSES."

SOME QUOTATIONS FROM A REMARKABLE BOOK.

There are seven purposes—Progress, Light, Truth, Healing, Building, Production and Justice, equally great save Progress, which moves them all. Each human individual is a force for construction or for destruction, and follows his purpose to its inevitable end; constructive forces to construction of great purposes, disintegrating forces to the long struggle that can have but one end, however distant—construction.

Freedom lieth not in a man's estate, but in the man himself. Men have lived in fear of forces from without and have not perceived that within themselves all forces are made potent. Men have feared purposes from without and have not perceived that their own purpose is eternal. The forces of Light are positive. Shun negation. The forces of Freedom are individual. Shun dependence. The forces of progress are fearless. Shun fearful combinations. Work together as individuals consciously co-operating, not as sheep.

Life is purpose. Purpose is force. Force is personality, from highest to lowest, from saint to stick and stone. Men have called it many things, but what it is none have perceived clearly. Eternal purpose is perfect justice, perfect fearlessness, perfect understanding, perfect sympathy, perfect unity and eternal growth, which is progress perfectly expressed. This is the end for which we work. Not Nirvana. Not oblivion. Not power stagnant and powerless. But a perfect balance, progressing to purposes and powers as yet undreamed. This is the Eternal Purpose to which all purpose moves.

The world fears purpose that is free and fearless. All the forces of humanity are turned against freedom. The church imposes its creed, the class imposes its caste, the profession imposes its etiquette, the moralist imposes his fear, the libertine imposes his folly. All men are bound by the conventions of church, caste, profession or moral status. Thus do they throw wide the door to forces of disintegration. Each man assumes a purpose not his own; a force that is his own deserts him. Strength lies not in numbers, but in purpose. The fit may not lie down with the unfit and their progeny survive. The strong may not yield their purpose to the weak and their force remain.

Science is the ladder by which life may quickly ascend, but until science recognises a spiritual force as the one essential force of which all other forces are incidental phenomena progress must be limited.

What is the matter with the scientific type of mind? Mostly it is pure intellect, and life is not.

"Am I my brother's keeper?" has been transformed from a question uttered in defence of iniquity to an assertion uttered in defence of arrogance: "Am I not my brother's keeper?" No man is his brother's keeper. The utmost that he may do for his brother is to arouse his brother's purpose, whether for construction or for destruction. Call to the purpose of Progress. Call to the seven purposes of construction. Help ye each brother to find the onward way. But if he will not answer, if calling fail to move him, then bid him destroy after his own purpose that the fight may be open and his allegiance known to all men.

. The book from which the above quotations are taken is published by Harper Brothers, but is at present out of print. A few copies are in the L.S.A. Library.

COMMUNICATION down here, as compared with the direct superphysical communication up there, may be somewhat as writing is to telephoning—a slow and indirect process.—J. ARTHUR HILL in "Man is a Spirit."

NO SELFISH ISOLATION IN THE BEYOND.—A plane [on the other side]—as I understand it from Sunny—is *not* locality at all, but a *state of thought*. I cannot for a moment believe that any advancement, civilisation or helpfulness could be arrived at, if all the good and advanced souls were isolated from the less good and advanced. Walk into a lecture-hall full of people on this side or into an hotel, restaurant, church, train, or amongst the throngs of a Hyde Park Sunday, and are we not amongst souls of every plane of thought, from goodness and mediocrity to badness? Do we not know that we must often brush shoulders with God's own saints living in wretched clums, helping humanity, and perfectly happy in doing so, yet mentally dwelling on a plane far above other souls? Must it not be much the same "There"? What a strange plan, to carry off all the good and helpful ones to live in selfish glory with each other, and herd the rest of us somewhere else to make the best of things!—"Rachel Comforted," by MRS. FRED MATURIN.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30. Mr. Vout Peters. August 1st, Rev. Susanna Harris.

The London Spiritual Mission, 13, Pembroke Place, W.2.—11. Mr. Horace Leaf; 6.30, Mr. Ernest Hunt. 28th, Dr. Vanstone, 7.30.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Miss L. George, address and clairvoyance.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Ella; 6.30, Mrs. A. Boddington.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11 and 6.30, Mr. Spencer.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. and Mrs. Pulham. Thursday, 8, Mrs. Brown.

Peckham.—Lausanne Hall, Lausanne-road.—11.30, Mrs. Cannock; 7, Mrs. Jamrach. 27th, 28th, and 30th, at 7.30, Mr. Sutton, clairvoyance. 29th, 7.30, Mr. E. W. Oaten.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—11, open circle; 3, Lyceum; 7, Mr. G. Prior and public circle. 29th, 8, Mrs. Cannock.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. R. A. Bush; 3, Lyceum; 6.30, Mr. Horace Leaf. Wednesday, 28th, 7.30, Mrs. S. D. Kent.

London Central (Spiritualists' Rendezvous).—3, Furnival-street, Holborn, E.C.—23rd, special benefit séance for clairvoyance, Mrs. Susanna Harris. 30th, Mr. and Mrs. Brownjohn (Acton).

Holloway.—Grove Dale Hall (near Highgate Tube Station).—To-day (Saturday) Grand Social, 7.30. Sunday, 11, Mr. Geo. Prior on "Pilate's Question"; 7, Mrs. Podmore, address and clairvoyance. 28th, 8, Mrs. A. Boddington.

29th, special lecture by Dr. Vanstone, "The Egyptian Pyramid; its Spiritual Meaning and Scientific Value." Healing circle every Friday, at 8 p.m. Lyceum every Sunday at 3.

Brighton.—Old Steine Hall, 52a, Old Steine.—To-day (Saturday), 7.30, Dr. Vanstone. Sunday, 11.30, Dr. W. J. Vanstone; 7, Mrs. Gladys Davies.

Brighton.—Athenæum Hall.—11.15 and 7, Professor James Coates; 3, Lyceum. Wednesday, 8, Miss H. Scoggins.

WALTHAMSTOW SPIRITUALIST CHURCH.—On Thursday, 15th inst., a dedication meeting was held to inaugurate the new abode of this society at No. 3, Vestry Road, Walthamstow. The President (Mr. Wm. Murch) introduced Mrs. Graddon Kent, who dedicated the new building.

LONDON CENTRAL.—The first anniversary was held on July 16th. The new officers are:—Chairman, Mr. H. J. Osborn; Vice-Chairman, Rev. G. Ward; Secretary, Miss E. A. Thomas; Treasurer, Mr. W. S. Munday; Librarian, Mr. A. Blandstein; Pianist, Mrs. Olive Warde.

Mrs. GLADYS DAVIES, of Johannesburg, after working for a month with the Brighton Brotherhood, will start a fortnight's engagement in the Midlands, at Derby, on September 5th. On Sunday last she took the evening service for the Marylebone Society at Steinway Hall, giving an address and clairvoyance.

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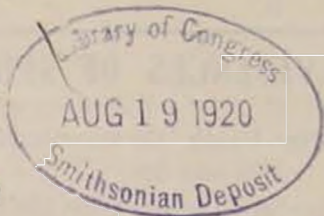
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No. 2,064—Vol. XL.

[Registered as]

SATURDAY, JULY 31, 1920.

[a Newspaper.]

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NOTES BY THE WAY.

Personally I regard the fact of survival after death as scientifically proved. I agree that this opinion is not upheld in scientific quarters. But this is neither our fault nor that of the facts. Evolution was not believed until long after it was proved. The fault lay with those who were too ignorant or too stubborn to accept the facts. History shows that every intelligent man who has gone into this investigation, if he gave it adequate examination at all, has come out believing in spirits; this circumstance places the burden of proof on the shoulders of the sceptic. —From DR. JAMES H. HYSLOP'S "Contact with the Other World" (p. 480).

"A Book of Answered Prayers," by Olive Katharine Parr (R. T. Washbourne, 1/6 net) concludes with an earnest protest by the author, out of her own personal experience, that there is no such thing as an unanswered prayer. But then the prayers she records and to which she received such wonderful answers were never directed to merely selfish ends—not even when she prayed that a spring of water might be found in a very unlikely spot—and found it! They were such prayers as spring from a heart that is "in tune with the Infinite," and when the human will, inspired by the Divine will, is set on aiding and uplifting struggling and suffering humanity, it cannot fail to bring blessing to those who are the objects of its petitions. There is no suggestion that the writer imagines that she could, even if she would, alter the purposes of Infinite Wisdom, but that He who answered her prayers, first inspired and then used them to bring about His ends. That her particular theological belief is not ours concerns us not one iota: the little book breathes the purest spiritual atmosphere and we believe its message to be as true as it is helpful and consoling.

Miss Ruth Canton, referring to the article, "The Remedial Value of Sound" (p. 231) writes that being herself extremely sensitive to sounds, whether harmonious or discordant, she once attended a performance of Tchaikowsky's "1812," being at the same time in acute pain from a malady which had troubled her for some days previously. After being steeped in a veritable bath of sound during the magnificent orchestral performance, she found herself at the conclusion of the piece perfectly well. This is a homely but none the less real illustration of the power of music as a therapeutic agent. It has been several times utilised for the cure of bodily disorders with good results, one therapist placing his patients in proximity to a large organ, which was then played until the sufferer began to show signs of recovery. The method has its limitations, of course.

Some people are not musical—the most beautiful harmonies are to them merely a "noise," and we can imagine that a patient who happened to be a fine musician might easily be made worse by the execution of some of the music played for his benefit. Probably the most effective function of music as a remedial agent would be for mind trouble—grief, depression, and the like.

* * * * *

"Recently, I am informed, a Georgia newspaper published an article which indicated that Raymond Lodge is alive. I did not see the article, but I am told it stated that Raymond had been in a German prison, and when released concealed himself in order to save his father from embarrassment." So writes Mr. W. T. Glover, an American correspondent. We suggest that our correspondent should have adopted the precautionary method of ascertaining that such a report did actually appear. Hearsay evidence is very dangerous, as we have good reason to know, having been several times only saved by our native caution from recording in *LIGHT* things which newspapers were reported to have said, but had not. Thus we were informed of the decease of a writer formerly well known in psychic literature, our informant stating that he had read the obituary notice in one of the newspapers; he could not say which one. Investigation showed that the statement was quite baseless; the author in question was very much alive. But if it is true that any Georgia newspaper gave currency to the fabrication concerning Raymond Lodge, then we can only say that it is not the truth that is "marching through Georgia." The letter from Mr. Glover followed immediately on the unveiling of a portrait bronze to W. T. Stead, whose life was spent in maintaining the high standard of journalism—it is clear that the influence of Stead has not yet permeated Georgia journalism. But perhaps the Georgia journalist was relying on "hearsay." Carelessness of the truth is more prevalent than deliberate lying. We are of course assuming that the account actually appeared.

SIR WILLIAM BARRETT AND THE VALE OWEN SCRIPTS.

A CORRECTION.

Sir William Barrett writes:—

As some misapprehension has arisen from the quotation you make (p. 237) of a sentence in my review in the "Evening News" of the Rev. G. Vale Owen's scripts, will you kindly allow me to state that the sentence beginning, "Some of these messages are only explicable as proceeding from those who have once lived on earth" refers to the immediately preceding context, namely, "the results of the initial and prolonged investigations made in recent years by experts connected with the Society for Psychical Research. The conclusion they have reached is that through certain automatists messages have come which cannot be wholly explained away as due to the sub-conscious self." Then follows the sentence you have quoted, "Some of these messages, etc." This sentence ran on in my MS., and in the proof sent to me, but was, for some reason, subsequently made a new paragraph by the printer; this, no doubt, has given rise to the misapprehension caused by your quotation of words detached from their context.

We shall probably attain the harmony we seek when we cease merely clamouring for it, and instead work calmly for its arrival.

THE LATE PROFESSOR HYSLOP AND HIS WORK IN PSYCHICAL RESEARCH.

By STANLEY DE BRATH ("V. C. DESERTIS.")

James Hyslop was born at Xenia, Ohio, in 1854. He completed his studies at Wooster College, and then studied for some years at Leipsic University. On his return to America he was appointed professor of philosophy at Lake Forest University, and succeeded to the Chair of Ethics and Logic at the Columbia University, which he resigned for reasons of health in 1902. He married Miss May Fry Hale, of Philadelphia, who died in 1900, leaving one son, Dr. George M. Hyslop, and two daughters, Winifred and Beatrice.

Professor Hyslop was elected Secretary to the American branch of the S.P.R., and on its dissolution became the first President of the American S.P.R. His professional works are:—"Elements of Logic," "The Ethics of Hume," "Elements of Ethics," "Logic and Argument," and "A Syllabus of Psychology"; his metaphysical works are "Borderland of Psychical Research," "Enigmas of Psychical Research," "Science and a Future Life," three volumes, whose principal contents were summarised and republished under the title "Psychical Research and the Resurrection" (1908). Subsequently there appeared "Life After Death," and finally, "Contact with the Other World" (1919). He died of a clot on the brain on June 17th, 1920.

Professor Hyslop was neither a physicist nor a biologist, and his aim is neither the classification nor the analysis of general supernormal facts, but to collect valid instances of such phenomena as show personal intelligence, and to examine them from the logical standpoint. A comparison of his first volume and his last shows a growing certitude of the survival of personality, which he defines as "a group of mental states which are continuous and coherent, so that they present a persistent unity, and real or apparent identity of kind and meaning."

His conviction rests (1) on numerous quoted instances of recognition by the dying (especially by children) of deceased relatives, (2) on personal traits of his friend Dr. Hodgson, deceased in 1905, gathered from the mediumship of Mrs. Piper and others, and from cross-correspondences, and (3) on the Census of Hallucinations, which, on the severest analysis possible, shows such events at 440 times more numerous than mathematical probability would show in the absence of any causal relation.

Perhaps his most durable work will be his studies on Telepathy, which he defines as "a coincidence between two persons' thoughts which requires a causal explanation." He distinguishes three modes in which the word is used:—(1) The actual perception of A's conscious thought by B; (2) the alleged perception of subconscious thoughts in A by B; (3) the alleged perception of facts not known to agent or percipient, but known to some other person or persons. For the first only is there any scientific evidence; and in any case the term connotes a fact and not the mechanism whereby the fact comes to pass. He says, "There is no scientific evidence for any of the following conceptions of it:—(1) Telepathy as a process of selecting from the contents of the subconscious of any person in the presence of the percipient; (2) as a process of selecting from the contents of the mind of some distant person by the percipient, and constructing these acquired facts into a complete simulation of a given personality; (3) as a process of selecting memories from living people to impersonate the dead; (4) as implying the transmission of thoughts of all living people to all others individually, with selection of the necessary facts for impersonation from the sitter present; (5) as involving a direct process between agent and percipient; (6) as explanatory in any sense whatever, implying any known cause."

Convinced of the Spiritist hypothesis in some form, as the only one that covers the facts, he analyses the "messages" which he thinks can be considered authentic and not referable to the medium's own subconsciousness, and he deduces:—

(1) That from the spirit's point of view incarnate life is semi-conscious life; (2) that communicating intelligences sometimes explain the wandering nature of communications by saying that they have to take on these (now unaccustomed) conditions; (3) that apparitions do occur, whether they be referred to a disordered brain or to external agencies of a human type surviving death; and (4) that veridical apparitions "substantiate all that is useful in the story of the Resurrection, and make human experience in all ages akin."

Professor Hyslop's books, being written from the point of view of a logician working on specified data, are most valuable supplements to the studies which have been made from the standpoints of the physicist and the biologist. They contain a mass of detailed evidence which is capable of only three explanations:—(1) Survival; (2) an extension of telepathy which makes a medium practically omniscient; or (3) *per impossibile*, that the Professor and all his wit-

nesses are concocting falsehoods so consistent as to simulate psychological laws.

It seems curious that Professor Hyslop, though, of course, admitting the large number of supernormal phenomena which are referable to cryptomnesia and suggestion, should not have gone one step further in his deductions from the messages which he takes as veridical. If the projection of thought (telepathy) is, as stated in many messages, the normal mode of communication in the Unseen, several very interesting inferences would seem legitimate:—

(a) It should not be surprising that telepathy should now and then reach a sensitive incarnate mind; (b) it implies open conditions—the "knowing as we are known"—in the Beyond, so that each one naturally goes to his own kind; (c) if this temporary return to earth-conditions is sometimes painful, it is easy to see that habit would facilitate receptivity with a particular medium; (d) it is natural that suspicion in sitters should react on the communicator and the medium, both feeling the atmosphere of contempt and ill-will.

Sceptics have done useful work (though not quite in the direction they imagine) in referring all undeniably intelligent phenomena to telepathy, for they have taught us to clear our minds from the habitual confusion between telepathy as a fact, which it is; and telepathy as a mechanism, which it is not. Professor Hyslop sums up the whole argument in a masterly manner in chs. viii. and ix. of his last work:—"The lesson to be learned from the fact of telepathy, though no explanation of it has been found, is that normal sense-perception is not our only source of knowledge. Materialism must stand or fall with the evidence for the limitation of knowledge to sense-perception; and telepathy, if it applies to information acquired at great distances, is a complete refutation of that theory. If we do not accept the large body of evidence for the existence of spirits, we are obliged to substitute for that view the theory of telepathy, which is in itself a guarantee of a transcendental world of some sort, since it implies that the brain is not the sole condition of consciousness."

NAMES IN THE SPIRIT WORLD.

Count Miyatovich writes:—

In the instalment of the spirit messages to the Rev. G. Vale Owen, published in the "Weekly Dispatch" of 18th inst., I read with amazement, and indeed with gratitude, the following communication from "Arnel":—

"As to earth names, these are remembered for a time after transition by death; but new names are given here, to the exclusion of earth names."

I say I read that communication with amazement and gratitude because it solved for me a question which puzzled me during the last five years, in consequence of a strange and rare—if not unique—experience, which I had. I will explain.

In the beginning of December, 1915, the invasion of Serbia by the Austrian, German, and Bulgarian armies was started. As I knew that our great Allies—Great Britain, France, and Italy—could not send us in time effective military assistance, I was naturally alarmed and anxious about the immediate fate of my country. I went to my friend, Mrs. Herbine, and asked her if she could and would call her spirit-friend, Dr. Coulter, whom I wished to consult about the fate of Serbia. With great kindness she did it immediately, and I heard Dr. Coulter greeting me in these words:—

"I am glad to see you, Alexander!"

Mrs. Herbine said to him: "But Count Miyatovich's name is Cheddomil, not Alexander!"

Her spirit friend answered: "I know his earth name, but his name *here* is Alexander, and we know him by that name!"

I was deeply impressed and puzzled by that communication, and often thought to ask LIGHT's readers if someone else had ever had similar experience. But now "Arnel's" communication to Rev. G. Vale Owen confirms the fact, implied in Dr. Coulter's statement to me five years ago, *viz.*, that we get other names in the Spirit World. It seems to me not of a small importance that two spirits, speaking at different times, to different persons, on different occasions, should make the same statement.

As Dr. Coulter did not say that my name "will be," but said that it "is" Alexander, I am inclined to see in that statement a new argument for the theory of Re-incarnation. Could I not take it that I have been already in the Spirit World, and known there under the name of Alexander, before my present existence on earth?

I PRAY the prayer the Easterners do,
May the peace of Allah abide with you!
Wherever you stay, wherever you go,
May the beautiful palms of Allah grow;
Through days of labour and nights of rest
The love of Allah make you blest!
So I touch my heart as the Easterners do,
May the peace of Allah abide with you!

SOME PHYSICAL PHENOMENA IN
PRIVATE SEANCES.

By N. JARINTZOV.

[Mme. Jarintzov is the author of several books on Russian language and literature.]

(Continued from page 234.)

On the next day a test was attained for a private control medium through whom my boy had spoken to me every Sunday for nearly a year; this lady wrote to me to say that he turned up again at their previous sitting (I was not there) and said that it was a crowd of Russian peasants that were mainly helping to produce physical phenomena through my friends in London, although other spirits were taking part in it as well. My boy now confirmed this statement through the table, but without mentioning what particular lot of peasants they were (by the way, in order to show that it was really himself manipulating the table, he made it actually jump into my lap, turning it upside down, and clinging to me with the table-top). He went away in a few minutes, and then, with indications of great excitement, the table demanded the alphabet. The presence was immediately manifested of about fifteen Russian peasants who filed hurriedly by, giving almost a shock to Mr. and Mme. X., because they were among the workmen, the watchmen and the servants employed by Mr. X. in Russia in the course of the many years of his social work there. They answered all the questions about their families and their deaths, but none of them stayed more than one minute, so eager they were to get through and thus to express their old devotion. Then several Russian artists and the musician Scriabin also "left their visiting cards" (as we jokingly termed this hurried way of manifestation), and Scriabin said he was going to try and work through the piano at our next seance.

After they had all filed by, the little table precipitated itself towards the door, knocked at it, had it opened, ran up to a revolving book-case in another room, distinctly pointed with its corner first at one book, then another (for which purpose it turned the book-case round and round), then yet a few more, each time tapping out the number of the page and of the line that was to be read; invariably the indicated paragraphs contained lofty ideas quoted from various religions. This made us realise how keen our helpers from the other side were to show us that physical phenomena were not the main thing, but were given to us just as a manifestation of one of the cosmic forces, made this time easy by means of the mediumistic power of four men in our circle.

Now I must mention, as briefly as I can, what took place at the following seance, again in darkness.

Before everything else, the little table betook itself to magnetise most systematically several articles of furniture in the room; it dashed towards three or four chairs, two tables, the big sofa, and a small cabinet, rubbed itself against them, one by one, for several minutes; then it took hold of each of them by hanging itself on to it with its edge, or by riding on it, and dragged them all to the centre of the room, where it thus erected a kind of a barricade, after which it left it there alone.

Then the table turned its legs up, and, remaining in the air in one part of the room, began shaking very quickly, but without altering its distance from the floor to any considerable extent. After two or three minutes of thus "collecting the power," something came clattering down into the overturned table-top. The table stopped shaking, although it remained in the air. We fumbled for the object; it was the key of the clock from the mantel-piece. We were told to take it away and to wait for more things. Next, there was the sound of a gentle rustling; several matches and a sheet of paper that had been lying on the cabinet appeared in the same place of attraction. The sound that came next was more like rattling and gliding; this time it was a shilling piece!—then another, and a third and a fourth coin of the same value.

Now it came to the working of the piano (a grand); there resounded a loud pizzicato from its strings—first being touched one by one, and then as if a hand were moving quickly and boldly across a row of them. This sounded wonderful. But I must add that special power was wanted from the strongest of our mediums for attaining this phenomenon. Mr. X. himself was brought down on the floor and was nailed there with the little table on his head all the time while Scriabin (this was verified later on) was playing the piano in his new way! It lasted for more than a quarter of an hour.*

When this phenomenon ended, the table began the work of a strong magnet; while it vibrated through all its fibres we heard something stir in the "barricade," detach

itself from it and shuffle itself along the carpet—of course, without anyone's hands going out to help it. When it approached the magnetic factor, it turned out to be a table about four feet across the top. Remaining upside down, as it came, it pushed itself under the small table and "hung-on" to it for the rest of the seance. Probably this manoeuvre doubled the power, as we heard presently the whole of the "barricade" move along the floor entirely by itself. The various pieces of furniture in it were heard heavily creeping and rolling one over the other; it was strenuous work accompanied by sounds of cracking and crackling and breaking. Afterwards one chair and one small table were found damaged.

But even this kind of manifestation in the dark did not make any of us feel uneasy in the least; and one of our young mediums, mentioning the apports of money, said jokingly, "Shillings are nothing; I would wish for some bank-notes!" Not many minutes after he uttered this, one of the men felt a touch of paper gliding across his face—and a £1 note did actually glide into the hands of the medium who expressed the desire. After the seance was over (towards 2 a.m.) we tried to make it out to whom the money belonged. None of us remembered how much change he had, so the silver remained "unclaimed"; but the £1 note must have come from my hand-bag as no one besides me had any paper money with him.

Amongst other, smaller, phenomena, the most interesting was the appearance on the floor of a large roll of drawing paper that had been most certainly kept in another room.

We are told to "expect further development" from our mediums; happily they are very keen on it, and they do not mind a bit being pulled and precipitated and squeezed in most unexpected manners for some four or five hours! I am glad to say that no special power is taken from the women members of the circle.

JOAN OF ARC AND HER JUDGES.

We do not wish to wound the feelings of any of our readers with needless reflections on the particular religious faiths to which they are committed, and as one of our correspondents, who belongs to the Church of Rome, feels rather aggrieved at recent sarcastic allusions to the infallibility of her Church which have appeared in our columns and elsewhere in connection with the martyrdom and canonisation of Joan of Arc, we recognise that she has some claim to say a few words by way of explanation and rejoinder. We are the more desirous to oblige her as she informs us that—perhaps as the result of long friendship (she has known our paper for many years)—"I am always seized with a desire to explain matters to LIGHT that I never feel with regard to other papers."

Our correspondent explains at the outset that the Pope can only speak infallibly, *ex cathedra*, on the occasion of a great ecumenical council, and then only on matters of faith and morals. As regards the history of the execution of the Maid, she says: "The case is admirably put in the Life of Joan of Arc, by one of her soldiers, edited by Mark Twain, whom no one will suspect of any Popish bias. The whole horrid business was brought about by the Earl of Warwick, and his tool the Bishop of Beauvais. The book gives an account of the Church local council to which Joan had applied, and which, with the Pope, entirely exonerated her. It also points out that when at the last she applied again, her message was intercepted by the English, and she was tried by a court of the minions of Warwick, who were paid to say what they did. It was not a Church Council of any kind in the real sense of the word. It is shown also that in the Middle Ages witchcraft was a fearful and very real danger, and burning was the usual punishment for witchcraft. Long years afterwards the Puritan Filgrim Fathers burned unhappy old women in America. Now Joan had undoubted dealings with spirits, and she gloried in the fact that they came to help her against the English; indeed, incited her action. This, of course, roused both the Earl and the Bishop—for different reasons. Warwick would naturally not believe that any spirits from heaven would fight against him, and Beauvais would not believe that a poor peasant child would have dealings with the Commander-in-chief, St Michael, the greatest of heaven's princes. Had it been any of the many saints who have always helped the Church at large, it would have been different. But St. Michael—and in a wrong cause! Therefore, the child was burnt as a witch. Nothing else, at that time, could have happened. At the worst two bishops condemned her; something like five hundred have canonised her. The Pope knew nothing until the horrid deed was done. The whole affair was political on the part of Warwick, a dread of witchcraft on the part of Beauvais."

NATURE, with endless being rife,
Parts each thing into "him" and "her,"
And, in the arithmetic of life,
The smallest unit is a pair.

—COVENTRY PATMORE.

* At the following sitting (from which I was absent) Scriabin succeeded in producing quite clearly the effect of the church bells as he had it in his Ninth Symphony.

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THE "DIRECT VOICE" AND OTHER MATTERS.

We printed last week a statement by Mrs. Mary T. Longley which appeared in an American contemporary, "The Progressive Thinker." We gave it because it will throw for some readers a new light on the question of "direct voice" mediumship. Thus, it tells us that at the outset the medium himself must hold the trumpet and allow the spirit communicators to use his (the medium's) own vocal organs. This, as we know, is the method sometimes adopted in the development of voice mediumship. As the mediumship matures trumpet and voice are, so to speak, detached from the medium, and operated independently. This is a suggestive fact, and has a bearing on a good deal of the misunderstanding that occasionally arises where the mediumship is weak, or the conditions of the circle bad.

Those who have had much experience in the matter are usually aware of these things. They know that the exercise of psychical faculty is a more delicate and difficult matter than the novice might suppose. This is because it is often so closely identified with the medium's own organism and mentality. We, who have watched it in all its grades from the elementary one in which the medium himself is principally involved, to those cases in which the communicators have free, clear and almost independent play, know how difficult it is sometimes to pronounce on the question of fraud. There are cases of fraud, of course, gross, flagrant, deliberate, and these cannot be too rigorously stamped out. We would have no mercy on them, but we would say, be very sure that it is deliberate trickery, and not simply the product of distorted efforts on the part of spirit communicators struggling with perverse conditions—a medium out of health or a mentally discordant circle.

There are those who in a "direct voice" circle have heard several voices speaking at once, some independently of the tube or trumpet (which is used only to concentrate the sounds), and who have held long and entirely evidential conversations with their friends on "the other side." Happy in never having had any but the best conditions, these people are shocked and incredulous when they hear of cases (sometimes with the same medium) which seem to be very "fishy" indeed—very dubious. Such things *do* happen, unfortunately. Indeed, some people never seem to get anything else, and are "put off" the subject as a result. Naturally they are incredulous when they hear of the successful results of others.

The consideration applies generally to mediumship of all kinds. As a general principle, we have found that mediumship and its results have a great deal to do with the sitters. We see the same thing in everyday life. A sensitive mind is at its best in one company, at its worst with another. Ask any public entertainer, actor, speaker, how much he is dependent on his conditions and the kind of people he has to meet, and unless he is a rare type of mind, which can dominate its circumstances, he will tell you how much he is merely the instrument of the forces playing upon him. As we have several times before observed, we can draw from everyday life many lessons on the problems of spirit intercourse. We have only to remember that in the exercise of psychic faculties the same principles are at work. They are merely intensified.

We have watched mediums giving out, in one form or another, the unmingled product of their own imaginations and subconscious fancies—not a trace of the influence of any external intelligence about it; mere self-delusion, such as could only impose upon the callow

and uncritical type of sitter. And at another time we have seen the same mediums giving communications utterly unlike themselves—sometimes flatly opposed to their own ideas and prejudices—and brimful of evidence that it was not they who were communicating, but actually and positively the discarnate persons who professed to be present. Some persons see the medium only in one or other of these phases, never in both, and each class reports accordingly. No wonder there is hot dispute when they meet and compare notes! No wonder they think the subject a bewildering one!

We were talking lately to an eminent divine, who said that he had never received any but the best and most evidential results in his psychical researches. He was a man of keen logical mind—a thinker and reasoner—but he carried with him an atmosphere of goodwill, and doubtless also some psychic quality that contributed to his success in such experiences. He had never met with fraud, either conscious or unconscious, and as the old phrase has it, he spoke as he found. To get the true mean we have to balance such cases as his against others—those of persons who never receive any evidence whatever—such results as they obtain being always trivial, disappointing, and suspicious. We have no moral to point. It is not *always* the case that these people are "the kind of persons who invite that sort of thing." They are not churlish, low-browed fraud hunters, who simply find what they look for. There is in some of them no moral deficiency so far as we have observed. But there is none the less *something* lacking; some little element requisite in psychic chemistry is not there. And we fear some of them will go on vainly looking for *personal* proofs and demonstrations until the end of the chapter. We would wish it were otherwise, but the world is governed by a vastly higher intelligence than that of the humanity which occupies it and we doubt not that some good purpose is served by the deprivation they suffer. Not to all, indeed, is the sign given. As a general principle, we should say that the strenuous seeker usually receives less than those who wait with quiet minds until their time and season come. Then, having grasped the happy chance and gained their proof, they go on to fresh achievements, not being of those who would be for ever circling round the psychic marvel as though life had nothing better to offer.

MR. CARRINGTON ON FRAUDULENT PHENOMENA.

A new edition has been issued of Mr. Hereward Carrington's "The Physical Phenomena of Spiritualism" (Kegan Paul, Trench, Trübner and Co., Ltd., 12/6 net). The original edition appeared in 1907, and in the preface to the present volume the author states that he offers the new edition to the public with the hope and in the firm conviction that the explanations it contains of fraudulent phenomena may help to lay the foundations of a true science of psychical research. The book is divided into two parts, "The Fraudulent" and "The Genuine," though Mr. Carrington is careful to say that he does not intend to assert dogmatically that all the cases mentioned in either part must necessarily bear the interpretation of the class in which they are dealt with. The book has, without doubt, a value in restraining too enthusiastic experimenters from blindly accepting as true all phenomena that occur in séance rooms. In so far as his remarks engender a spirit of caution and also foster a determination to use all the forces of critical judgment when investigating psychic facts, they are to be commended. But Mr. Carrington must not object if, when we bring these same sharpened faculties to bear on the examination of some of his ingenious, so-called explanations of phenomena occurring with certain mediums we find what he says harder to believe than the explanations he is trying to demolish. Indeed, a number of his attempts in this direction are ludicrous. A defect of the book is the obvious straining to prove a case. He makes the extraordinary statement that "ninety-eight per cent. of the physical phenomena are fraudulently produced," and in trying to justify that he rather over-reaches himself. Still, on the balance, the book is likely to do good, and therefore a new edition is welcome.

L. C.

"It is hardly possible to convey to others who have not had a similar experience an adequate idea of the strength and cumulative force of the evidence that has compelled one's own belief."—SIR WILLIAM BARRETT.

FROM THE LIGHTHOUSE WINDOW.

Next week we intend to give a full report of the Farewell Luncheon to Sir Arthur Conan Doyle and Lady Doyle.

Mr. Ernest Hunt gave an address on "Spiritualism Yesterday and To-day," at the London Spiritual Mission, Pembroke Place, on Sunday night, before a large audience. In the course of his remarks he said, "Spiritualism, after the growth of a century, has been modified by the study of psychology. By this means more knowledge has come to us of ourselves and our own possibilities than we ever possessed before. Thus psychology elucidates many things which were formerly attributed to the action of spirits, the chaff is being winnowed from the grain, and our Spiritualism is being brought down to facts which cannot be gainsaid, with the result that to-day we stand on firmer ground than the Spiritualists of earlier days." Mr. Hunt went on to show how automatic writing, clairvoyance, and trance phenomena must not always be accepted in an uncritical spirit.

The British College, after a preliminary run of four months, will be closed during August, and will open for the first year's work on September 20th with a full programme.

The Crewe Circle has just completed a further visit to the British College with most satisfactory results.

The Bishop of Southampton, speaking last week at the dedication of a war memorial at Chale, Isle of Wight, remarked that in these days all were more or less familiar with thought transference or telepathy. People no longer expressed surprise when it was suggested that thoughts could be transferred from one to another even though they might be far apart from each other. Therefore it was not surprising if there should be something corresponding to this thought transference between those who remained in this earthly state and those who had passed into the other condition of spiritual existence.

The Bishop added that he did not think it was improbable or unreasonable to suppose that they in this earthly state having thoughts which influenced them very deeply might have them transferred to those who had passed away to the other state. One could not say that it actually took place, but there were many passages in the Scriptures which bore out the idea that those in Paradise did know what was going on in this world. For instance, he did not think it was impossible for them to have some knowledge of what they were doing that day, and of the thoughts which they cherished in their hearts towards their loved ones. If this were possible, they must realise that it was an exceedingly comforting thought, and one which they should cherish with feelings of great thankfulness.

Mr. Stuart Cumberland has an amusing discourse on "Auras" in the "Star" (July 23rd) in which he relates particulars of an interview which he and Houdini had with an aura-reading psychic. An accident to Houdini on June 4th was predicted, but it was stated that Mr. Cumberland's influence (denoted by a blue aura) would intervene to prevent the disaster.

Mr. Cumberland goes on, "Houdini was in Glasgow on June 4th, and, for film purposes, he had intended on that day to take a flying leap from the top of one passing train to another. But that morning came a telegram from someone (not me) who was acquainted with the particulars of our little séance reminding him of the prophecy associated with that day, and he elected not to try the feat. As he explained a week or so ago to a famous scientist of strong anti-spiritist convictions: 'If an accident had happened that day the Spiritists would have counted a score, and so I decided to take no unnecessary risks.' 'In which you were wise,' replied the scientist. 'As it is, they will count a winner in Cumberland's blue aura, which the guides permitted the dear medium to see and describe.'"

In reference to a recent paragraph in this column regarding the origin of the planchette a correspondent writes to say that there is ground for thinking that "a kind of planchette was in use in the days of Pythagoras (540 B.C.), but the modern name is that of the French maker, M. Planchette, who invented it in 1853. Thomas Welton seems to have been the earliest English producer, for he claims to have first made 'that most singular psychological instrument,' as he calls it, in 1860. Myers, discussing its use, concludes that it is harmless 'except to the self-centred and conceited. It is dangerous only,' he adds, 'to those who are secretly ready—and many are secretly ready—to regard themselves as superior to the rest of mankind.'"

A correspondent in the "Daily Chronicle" quoted Sir E. Ray Lankester's conclusions with regard to water divining as being opposed to those held by Sir William Barrett. In reply Sir William wrote saying, "Your opinion reminds me of an anecdote once related to me by that wonderful old lady, Miss Caroline Fox. Sir G. Airey—then astronomer royal—met Sir Rowan Hamilton at Miss Fox's charming place (Penjerrick) in Cornwall, and asked Sir Rowan about the new (and now universally accepted) mathematical discovery (quaternions) he had made. Sir Rowan endeavoured to explain it. After listening for five minutes Sir George Airey said, 'Rubbish, there is nothing in it,' to which Sir Rowan replied, 'When you have given five years, as I have, and not five minutes, to the study of this subject, then you may call it rubbish if you like, and I shall value your opinion.'"

Sir William Barrett added, "In like manner, when Sir Ray Lankester, or any other scientific man, has given as many months as I have given years to the investigation of this particular subject, I shall greatly value their opinion. As a matter of fact, I believe Sir Ray Lankester devoted a day to the subject, whereas my investigations extended over 15 years, and began with extreme scepticism of the pretension of the dowser. If your readers care to read the paper on this subject I have contributed to the new 'Psychic Research Quarterly' for July, they will find a brief review of the facts upon which my conclusions have been based."

Accompanying a number of automatic scripts, a correspondent writes, "I claim to be, and am told that I am, the chosen prophet of the King of Glory, and He has given me permission to write to you on this matter." Such statements make the judicious grieve.

The following appears in "Reynold's" (July 11th): "A curious story is current concerning a certain Academy picture. The artist had nearly completed it when the model was taken ill. Her sittings were no longer necessary and her absence did not trouble him. What worried him, however, was that every morning when he looked at the face the expression did not seem the same as he left it. In spite of his restoring the expression he wanted, a change was noticeable the following day; and so it went on. It was not his imagination, for another artist who examined the picture for three days running confirmed his opinion. Suddenly the changes ceased, and then the news came that the model was dead. Here the matter rests. All that need be said is that both artists are men of repute and incapable of inventing the tale."

The Committee appointed by the General Assembly of the Church of Scotland to inquire into Spiritualism has begun its work, having held a meeting in Edinburgh. The reference was in the following terms: "To inquire into the alleged supernormal psychic phenomena so much in evidence at present." Various decisions were come to. The theological professors on the Committee were appointed to draw up reports along the following lines: (i) The psychic phenomena of the Old Testament and of the New Testament; (ii) The psychic phenomena in ecclesiastical history and among the ethnic religions; (iii) The pronouncements of the various Churches regarding modern Spiritualism and psychic phenomena generally. In addition, a report is to be given of the voluminous literature which has been published in recent years on psychic matters, while a small committee, with a Glasgow convener, is to inquire into the spread of Spiritualism in Scotland, both within the Church and outside it.

Commenting on what it calls the "ouija board craze" in the United States, the "Life of Faith" makes the following quaint remark, "In the United States the ouija board seems to be gaining widespread popularity, but so far we have not heard of its introduction into this country, although it may exist under another name." After this confession of ignorance it is perhaps not surprising to hear the opinion, "But in whatever form the craze expresses itself there is no doubt that it seriously injures mind, body and spirit."

A story entitled "Light is Coming," by W. B. Maxwell in the July "Nash's Magazine" is described as "An indictment of Spiritualism." It tells of the return in the flesh of a soldier, mourned as dead, in the midst of a Spiritualistic séance held to enable his wife to establish communication with him. It is simply the effort of a novelist to create a situation with Spiritualism as the motif. Disliking the subject, or perhaps knowing little about it, he decides on making the medium resort to imposition.

SOME TESTS OF IDENTITY.

BY KATE T. WING.

FIRST CASE.

Some years ago, a cousin who had the gift of automatic writing invited my sister and myself to her house, as we were anxious for help in family matters. Messages were given, more or less appropriate, when my cousin, whose hand was still on the pencil, exclaimed, "A name is being written over and over again. A name I do not know—William Anderson. Is he a friend of yours?" We declared we had never heard the name. But the writing went on: "It is for K. W. (my name), let her ask her brother T., he will know."

This brother, who was in the Army, but had also studied law, and been called to the Bar, happened to be in town at the time. I wrote and asked him whether he had ever known a William Anderson. He replied that some years previously he had known a man of that name. He said, "I did some legal work for him—he was a bad lot, separated from his wife." He would tell no more, and so the matter dropped.

Many years after, my sister and I were at a pension in Florence, and the conversation turned on ghosts. Two ladies who sat opposite to us at the *table d'hôte* told several ghost stories, and afterwards invited us to their private room as one of them did automatic writing.

One day this lady said, "After you left us yesterday one name kept coming over and over again. I wonder whether it is the name of a friend of yours?—William Anderson." Now, I am quite sure we had never mentioned the name, and hardly remembered it. But, of course, we were interested at once, and very soon the following message came in rapid, passionate writing: "William Anderson is making great efforts to feel your hand. When will you do what he wishes? It is a message from one who is helping him to repent, to T. W. (my brother's name). When you see T. do, for the love of God, beg him to help me by speaking to my poor wife, and telling her that I do lament over my sins towards her, and that I implore her forgiveness, and ask her to pray for me, my need is so great, and she might ask God for Christ's sake to hear her prayers."

Then followed, "Anderson is happier since he spoke to you, but still wants you to speak to her." Then when we said, "How can we?" he replied, "My wife is not so hard to speak to, she would perhaps hear what you said, if you saw her, or would even write to her. Ask T., he might know, or find out. My fear is that no one will help me to speak to her, and I do so long to do so. There is more yet, more, much more." An address was then given, in New Zealand.

We copied the message, and sent it anonymously, feeling doubtful whether it would reach. However, before we left the pension, some people arrived from New Zealand. We questioned them about the address, and whether they knew a Mrs. Anderson. They said they knew slightly a woman who had been Mrs. Anderson, but she was married again.

I can only say I must have been half awake in those days, or I should have given poor W. A. a chance of saying the "more, much, much more." It might be suspected that we had heard the name from my brother, when he did the legal work, but he never talked of it, and we did not see him often.

SECOND CASE.

A cousin invited me to her house to meet a well-known medium (now passed away), who wrote with planchette. One or two friends of my cousin's were present. They were wishing to get messages on their own affairs. I was anxious to get in touch with a friend who had lately died. During a pause in the proceedings, I glanced at the planchette on which the medium's hands rested, and noticed that it kept forming letters over and over—and these letters were E. W.

I said, "I wonder who that is for." The answer came rapidly, "For K. W." (my name, which the medium did not know). I said, "Is it from —?" an old friend whose name bore those initials, and a book of whose poems was on the table. "No," was written. "Relation or friend?" I next asked. "Relation," was written. I said, "The only relations I have with those initials, a sister and a brother, are still living. What relation?" "Aunt" came clearly. I then remembered that an Aunt Ellen had been drowned ten years before my birth, in a boating accident. I think I was told, as a child, that I resembled her, as she wrote poetry and so did I, but for many years I had never given her a thought, and she was quite unreal to me. Then followed these words, through the planchette, "I have watched over you long—we are much *en rapport*, and when you come, I shall be here to welcome you. Those you have loved and mourned are safe and happy. They have told me of you. Do you remember an important event in your life twelve years ago? You acted then under my guidance, and I think rightly." This last sentence is most remarkable. The episode referred to was then almost forgotten by me, but twelve years previously a decision had come before me which I had to make all alone, and which cost me a terrible struggle; and the

very last thing I should have thought of was to connect this painful episode with the shadowy thought of the aunt whom I had never seen. I may add that the name of the aunt was totally unknown to anyone in the room except myself.

"THAT GLADSTONE PHOTOGRAPH."

BY THE REV. WALTER WYNN.

"Diarist," according to the review that appeared in "The Westminster Gazette," on the 14th inst., of Mr. Huntley Carter's "Spiritualism: Its Present-day Meaning," feels inclined to murder the gifted compiler of this profoundly interesting symposium. I am not surprised, for a more bewildering medley of contradictory opinions never, surely, saw daylight. It may be beaten in the next world, but, if so, I shall try to purchase "a pass" for the Celestial track. Mr. Carter is not to blame. He has done his work well. Either we who honestly believe in direct communication with those who have "died" are to blame, or the other contributors who wander about hopelessly in speculations, hypotheses, and all sorts of *obiter dicta*, deserve considerable commiseration. But I think the impartial and unbiased reader of the symposium will feel that when he has read the clear affirmations of the Spiritualists on verifiable matters of fact, he has passed with the doubters into a jungle and labyrinth of metaphysics, disordered opinions, unsubstantiated accusations, ecclesiastical fears, and all sorts of other things, especially if he follows, or tries to follow, the reasonings of the scientists, the doctors, and, above all, some of my fellow-Christian ministers. On the one hand, from Mr. Mead, the Editor of *LIGHT*, Sir Conan Doyle, Miss Scatterd, and (if I may say it) myself, facts are stated, and photographs supplied, to verify the truth of human survival. On the other hand, phenomena appertaining to nature, proved beyond a shadow of a doubt by the direct voice and spirit photography, are not dealt with at all, as if they were some part of nature that could be smothered to death by references to the war and its effects on people's emotions, mediums who get paid, cases of lunacy, Shankara's theories of the universe, and the deplorable truth that so many people do not attend church. To this is added a lot of seemingly profound information in regard to subconsciousness, telepathy, the structure of the human eye, and heaven only knows what else. I once told Stead that a certain religious journalist doubted spiritualistic facts, and Stead replied: "Yes; and would you mind telling me what facts would satisfy his mind?" I gave it up! And I give up all hope of influencing Mr. Tarachand (the literary beauty of whose contribution is beyond praise), Mrs. Travers Smith, Dr. Wakefield, Rev. W. G. Swayne, Canon McClure, Rev. James Adderley, Rev. J. A. V. Magee (in whose paper I am pleased to detect an odd ray of sane vision), Father Vaughan (who is really suffering mentally without knowing it), Dr. Meyer, Dr. Horton, General Booth, and Mr. Joseph McCabe, until they get out of their philosophical, theological, and ecclesiastical coal cellars, and simply face facts. Is it a fact in nature that a departed human being can be photographed, and actually speak to us? If this is a fact, and it certainly is, Stead was quite right in his contention, over and over again expressed to me in private, that many of the dogmas of the Church of Rome and other Churches would in time vanish into thin air. Not Christ, not Christianity, but fungus growths and accretions of theology reared around them. Does it follow that Christ and His Gospel are to be rejected because Judas made thirty pieces of silver out of the Crucifixion, and the Corinthians drank too much wine at the communion service? Are devils the rulers of the Greek Orthodox Church because Rasputin was a priest in it? The entire reasoning is absurd and irritating. What does it matter whether the Archbishop of Canterbury and the Church Congress vote against spiritualistic phenomena or not? Nature will go on her way. It is simply a question of fact, and I am as certain as I live that spirit-photography is a fact, and that I have spoken to my son, to the late Alderman Wherry, Rev. J. R. Wood, my brother George, William Ewart Gladstone, and many others. Why go trotting off from facts into nebulous disquisitions on metaphysics, or conjure up false explanations of phenomena one has not investigated? Face the facts, and prove them "fakes," if you can. For Fact is great, and if the scientific proof of it should upset lying dogmas, so much the better. Man's soul never grows on lies, but becomes hellbound, or numb, or atrophied.

And now, concerning "that Gladstone Photograph." Viscount Gladstone will bear with me when I say in all kindness that he would never have committed himself to the opinions he expresses in the symposium had he taken the trouble to ask me to furnish him with all the facts appertaining to the remarkable, and, what will prove, historic picture. His lordship admits it is the face of his father, but concludes, after examination by means of a magnifying glass, that it is "pretty certain" it is a photograph of "a drawing." Will his lordship kindly write to some journal and tell the public what he means by such a remark? Are we to assume that the faces and psychic cloud were part of the same drawing? Or were they three separate drawings all taken at once by "fake"? What dilemmas! In

the meantime I wish very respectfully to say that the picture is the result of genuine effort on the part of his revered father to precipitate his face and that of Mrs. Gladstone's on to the negative which was in a sealed packet I held in my hands. How do I know this? Because Mr. Gladstone told me so at a direct voice séance in the following week. Neither the Direct Voice medium nor anyone else in the room knew I had been to Crewe. The picture is really a skotograph produced in the same way as Archdeacon Colley's (see "Spiritualism: Its Present-day Meaning," p. 112). Had I known this at the time I should have developed it at once without using the camera. In using the camera the plate was placed upside down as far as the skotograph was concerned. This accounts for the "spirits standing on their heads"—to use the brilliant deduction of that pathetic genius, Mr. Joseph McCabe, whose mind is as a revolving lighthouse acting in complete darkness. It is wonderful what a fuss agnostics make about things that are very simply explained.

Concerning the face of Mrs. Gladstone. It is Mrs. Gladstone, but not a good portrait of her. A friend, however, has recently shown me a photograph of Mrs. Gladstone resembling that of the skotograph. I stood close by Mrs. Gladstone on two occasions, and recognised her instantly on the first sight of the skotograph. But if Viscount Gladstone will refer to "The British Man and Woman" he will find a report of my Direct Voice conversation with his father, during which I told him that his son could not recognise his mother. Mr. Gladstone told me he was not surprised, but that he had done his best to impress the plate in the packet held in my hands, and that "the blur" on it was caused by my son Rupert moving about excitedly in front of the camera.

However, here is a picture of Mr. Gladstone, at least, admitted to be such by his son. How did it get taken? If it is a fake, I am the faker. If it is the result of a deliberate drawing, I drew it, for no one else had anything to do with it. Substitution of plates is out of the question, for such a thing could not have taken place. When I showed Mr. Hope the picture he knew neither of the faces. I went to Crewe to get a photograph of my son. I told Mr. Hope what I wanted. I have been to Crewe five times, and failed to get what I want. I got "extras" every time, but invariably of people neither I nor Mr. Hope knew.

Is Viscount Gladstone willing to accompany me to Crewe? Will he select his own photographer, to insist on any conditions he pleases? The facts of nature, first; the dogmas of Father Vaughan and others can then be properly attended to.

May I add that Viscount Gladstone would get considerable information on this subject by reading my two books: "Rupert Lives" and "The Bible and the After Life" (Kingsley Press, Ltd.). For it is evident that if the departed can be photographed, the phenomena I report as the result of my investigations require little effort to comprehend.

A CELESTOPHONE.

The story from Canada that our gifted Crookes is now engaged in designing a mechanical means of communication between incarnate and discarnate humanity is a record in romance and a nucleus for day-dreams with many facets. Such a machine might, for the moment, be called a "celestophone."

Was it in a celestial laboratory that our other "phones" first took shape? If so, they came to us by inspiration. If not, their origin was not greatly more exalted than mutton. Once we had not even dreamt of any "phones." Once humanity was only a dream in the celestial mind. That dream is older than humanity, as telepathy is older than telegraphy, as memory pictures are older than photography, and as mediumism would be older than a "celestophone."

If Crookes dreams there his dreams have the same source they had here. If the dream of a celestophone materialise out of our ripening knowledge of ether, electricity, and chemistry, it will come "in the fulness of time," as our other 'phones came. Is that fulness near consummation? Have the resources of Spiritualism been exhausted—both those of the Bible and modernity? Still they are both suspect. Would a "celestophone" exterminate all doubt as to the reality of Spiritualism?

What then? Can Spiritualism *per se* improve humanity? Still it is on trial. If only it remove the sting of death, if only it bring such fearlessness as handling an adder without a sting, that is not courage. Yet courage is a component of ideal character. If only it bring solace to the bereaved, that is not the fortitude of the pagan. Yet fortitude is a component of ideal character. Spiritualism in itself is more of a condiment than a tonic in making up an ideal character. It is not obvious how Spiritualism, entirely of itself, can uplift the character of humanity. If, however, Spiritualism be a fuse to fire the potentiality of Christ then it is of priceless worth. If the fuse fail, the sooner the "dud" is buried in the sands of oblivion the better for humanity. In itself, it is an enervator of stalwart character. If Spiritualism bring the reality of Christ into the vision of all men, then not only the Christian, but the waver and indifferent will hail it. We believe it will be so hailed. It comes from where the Messiah came, and like

Him, as it were, seated on an ass of scorn; but many of all sorts and from all places are shouting "hosanna!"

The synagogue killed the one Comer; the Church would kill the other. Gamaliel's advice is still under offer: "If this work be of men it will come to nought, but if it be of God ye cannot overthrow it."

The "fulness of time" has not yet come for a celestophone. It must be a fool-proof and fiend-proof instrument. It must not be subverted to wealth. It must not be profaned by post-office monopoly. Where then would it be kept out of the reach of foolery, avarice and unscrupulousness? At what shrine, under what control? The oracle once was in the temple. The Levite kept the urim and thummim. They were tried, and found wanting. Yet the Great Teacher did not scorn the doubter. In patience he revealed His cicatrices to Didymus. Once was enough, though; it was the doubter's last séance; and then to work he went. The doubter was looking for Christ, he sought conviction. The "fulness of time"—for a celestophone—might be when humanity's attitude is that of Didymus.

The story from Canada is not wholly new. The revelation of the cicatrices may yet be exemplified in a celestophone, not only for "communion of saints," but for pictures of saints, for already we have pictures by 'phone.

W. E. BENTON.

RATIONALISM AND PSYCHIC SCIENCE.

By A. HUNTER.

In the Conan Doyle-McCabe debate one was astounded to find the Rationalist dismissing Dr. Crawford's research work, extending over seven years, with the statement that Miss Goligher caused the phenomena with her toe.

"Science," writes Mr. McCabe, "is engaged in the most accurate and minute determinations," and one wonders whether his statement (regarding Miss Goligher's toe) is the result of a "most accurate and minute determination," or the result of a very dread combination—ignorance and fear. For, inferentially, he leads us to form conclusions:—

- (a) That Dr. Crawford, and with his name we include his phonographic, photographic, and weighing machine records, has been imposed upon by Miss Goligher; or,
- (b) That Dr. Crawford is wilfully misleading the public; or
- (c) That Mr. McCabe has little knowledge of Dr. Crawford's work, and is afraid of the results of studying it.

Let us examine (a) and (b), and we find that dear old form of argument "discredit your opponent"—beloved, in even these latter days, by priests and politicians of a type.

It would have been much more consistent had Mr. McCabe given us the evidence upon which he publicly belittled Miss Goligher, and cast an imputation against the reputation of a gentleman whose great ambition is to add to the common stock of truth and to further the cause of humanity—objects which Mr. McCabe avowedly champions!

Dr. Crawford's work was not criticised in either a scientific or a rational manner. It was much more simple and courageous to discredit it by being offensive to an innocent young lady. Perhaps, at even this late hour, he may apologise to the extent of using that useful and ill-used word "unconsciously." Dear me, what responsibilities "clever" men incur.

(d) Mr. McCabe dismisses the phenomena with an allegation so puerile that it cannot be contended he has any real knowledge of the subject, and one cannot imagine a person of Mr. McCabe's intelligence unable or unwilling to study the evidence of so important a subject, unless dominated by fear of the results.

If, however, we assume that Mr. McCabe is correct, let us scrutinise some of the doings this very wonderful toe is capable of.

In March, 1919, I attended a séance with two friends, who were somewhat critical. They were volunteer soldiers belonging respectively to the Canadian Field Artillery and the British Tank Corps. Artillerist was six feet in height, and thirteen stones nine pounds in weight. Tankist was six feet one inch in height, and weighed twelve stone three pounds. Both were in the pink of condition, and of opinion that either could force the levitated table to the floor. The opportunity to try soon came along, when Artillerist tried his best, and failed utterly either to force it back to the floor or to raise it from the floor when placed with the leaf resting there. Tankist also tried his best, with the same result. Then each, in turn, sat upon the table, grasping the nearest edges of the leaf with both hands, when it levitated angle fashion with such force that they were ejected off it, and had to save themselves from falling. The table returned to normal position in easy fashion without a "bump" on contact. An attempt to push the table towards Miss Goligher also ended in failure, although each in turn had the advantage of "feet purchase" against the wall of the séance room.

Whilst Artillerist sat upon the table a curious noise was heard, and upon examination we saw that the rowels of his spurs were revolving at a fast rate; the revolutions were alternate—backwards and forwards—and the changes were effected without a break. Thus, we find that Miss Goligher's "too" is capable of raising one hundred and

SOME TESTS OF IDENTITY.

BY KATE T. WING.

FIRST CASE.

Some years ago, a cousin who had the gift of automatic writing invited my sister and myself to her house, as we were anxious for help in family matters. Messages were given, more or less appropriate, when my cousin, whose hand was still on the pencil, exclaimed, "A name is being written over and over again. A name I do not know—William Anderson. Is he a friend of yours?" We declared we had never heard the name. But the writing went on: "It is for K. W. (my name), let her ask her brother T., he will know."

This brother, who was in the Army, but had also studied law, and been called to the Bar, happened to be in town at the time. I wrote and asked him whether he had ever known a William Anderson. He replied that some years previously he had known a man of that name. He said, "I did some legal work for him—he was a bad lot, separated from his wife." He would tell no more, and so the matter dropped.

Many years after, my sister and I were at a pension in Florence, and the conversation turned on ghosts. Two ladies who sat opposite to us at the *table d'hôte* told several ghost stories, and afterwards invited us to their private room as one of them did automatic writing.

One day this lady said, "After you left us yesterday one name kept coming over and over again. I wonder whether it is the name of a friend of yours?—William Anderson." Now, I am quite sure we had never mentioned the name, and hardly remembered it. But, of course, we were interested at once, and very soon the following message came in rapid, passionate writing: "William Anderson is making great efforts to feel your hand. When will you do what he wishes? It is a message from one who is helping him to repent, to T. W. (my brother's name). When you see T. do, for the love of God, beg him to help me by speaking to my poor wife, and telling her that I do lament over my sins towards her, and that I implore her forgiveness, and ask her to pray for me, my need is so great, and she might ask God for Christ's sake to hear her prayers."

Then followed, "Anderson is happier since he spoke to you, but still wants you to speak to her." Then when we said, "How can we?" he replied, "My wife is not so hard to speak to, she would perhaps hear what you said, if you saw her, or would even write to her. Ask T., he might know, or find out. My fear is that no one will help me to speak to her, and I do so long to do so. There is more yet, more, much more." An address was then given, in New Zealand.

We copied the message, and sent it anonymously, feeling doubtful whether it would reach. However, before we left the pension, some people arrived from New Zealand. We questioned them about the address, and whether they knew a Mrs. Anderson. They said they knew slightly a woman who had been Mrs. Anderson, but she was married again.

I can only say I must have been half awake in those days, or I should have given poor W. A. a chance of saying the "more, much, much more." It might be suspected that we had heard the name from my brother, when he did the legal work, but he never talked of it, and we did not see him often.

SECOND CASE.

A cousin invited me to her house to meet a well-known medium (now passed away), who wrote with planchette. One or two friends of my cousin's were present. They were wishing to get messages on their own affairs. I was anxious to get in touch with a friend who had lately died. During a pause in the proceedings, I glanced at the planchette on which the medium's hands rested, and noticed that it kept forming letters over and over—and these letters were E. W.

I said, "I wonder who that is for." The answer came rapidly, "For K. W." (my name, which the medium did not know). I said, "Is it from —?" an old friend whose name bore those initials, and a book of whose poems was on the table. "No," was written. "Relation or friend?" I next asked. "Relation," was written. I said, "The only relations I have with those initials, a sister and a brother, are still living. What relation?" "Aunt" came clearly. I then remembered that an Aunt Ellen had been drowned ten years before my birth, in a boating accident. I think I was told, as a child, that I resembled her, as she wrote poetry and so did I, but for many years I had never given her a thought, and she was quite unreal to me. Then followed these words, through the planchette, "I have watched over you long—we are much *en rapport*, and when you come, I shall be here to welcome you. Those you have loved and mourned are safe and happy. They have told me of you. Do you remember an important event in your life twelve years ago? You acted then under my guidance, and I think rightly." This last sentence is most remarkable. The episode referred to was then almost forgotten by me, but twelve years previously a decision had come before me which I had to make all alone, and which cost me a terrible struggle; and the

very last thing I should have thought of was to connect this painful episode with the shadowy thought of the aunt whom I had never seen. I may add that the name of the aunt was totally unknown to anyone in the room except myself.

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It would have been much more consistent had Mr. McCabe given us the evidence upon which he publicly belittled Miss Goligher, and cast an imputation against the reputation of a gentleman whose great ambition is to add to the common stock of truth and to further the cause of humanity—objects which Mr. McCabe avowedly champions!

Dr. Crawford's work was not criticised in either a scientific or a rational manner. It was much more simple and courageous to discredit it by being offensive to an innocent young lady. Perhaps, at even this late hour, he may apologise to the extent of using that useful and ill-used word "unconsciously." Dear me, what responsibilities "clever" men incur.

(d) Mr. McCabe dismisses the phenomena with an allegation so puerile that it cannot be contended he has any real knowledge of the subject, and one cannot imagine a person of Mr. McCabe's intelligence unable or unwilling to study the evidence of so important a subject, unless dominated by fear of the results.

If, however, we assume that Mr. McCabe is correct, let us scrutinise some of the doings this very wonderful toe is capable of.

In March, 1919, I attended a séance with two friends, who were somewhat critical. They were volunteer soldiers belonging respectively to the Canadian Field Artillery and the British Tank Corps. Artillerist was six feet in height, and thirteen stones nine pounds in weight. Tankist was six feet one inch in height, and weighed twelve stone three pounds. Both were in the pink of condition, and of opinion that either could force the levitated table to the floor. The opportunity to try soon came along, when Artillerist tried his best, and failed utterly either to force it back to the floor or to raise it from the floor when placed with the leaf resting there. Tankist also tried his best, with the same result. Then each, in turn, sat upon the table, grasping the nearest edges of the leaf with both hands, when it levitated angle fashion with such force that they were ejected off it, and had to save themselves from falling. The table returned to normal position in easy fashion without a "bump" on contact. An attempt to push the table towards Miss Goligher also ended in failure, although each in turn had the advantage of "feet purchase" against the wall of the séance room.

Whilst Artillerist sat upon the table a curious noise was heard, and upon examination we saw that the rowels of his spurs were revolving at a fast rate; the revolutions were alternate—backwards and forwards—and the changes were effected without a break. Thus, we find that Miss Goligher's "too" is capable of raising one hundred and

ninety-one pounds plus nine pounds, equalling two hundred pounds (combined weight of Artillerist and table), also, and more incredible, of holding the leaf of the table flatly to the floor whilst resisting a pull of (say) one hundred and fifty pounds. Again, this marvellous toe is able to turn the rowels of a pair of spurs at a fast rate although six inches apart; whilst to turn them at all it must in this case have elongated itself for a distance of four feet. (By the way, may I suggest that a toe of this type be known in future as the "McCabe toe" in honour of the courageous discoverer?)

The foregoing took place in the light of a gas jet enclosed in moderately red-coloured glass.

"We know reality or our knowledge is worthless," writes Mr. McCabe of scientific research, but is it to be understood that "we" refers only to himself and a few friends with minds of like originality and foresight? Obviously, Dr. Crawford and other scientists are not included. In the same work we find him saying:—"The full day is not yet . . . but a light has been cast on the cosmic landscape by this doctrine of Evolution which only the petulant and perverse will belittle because it is not complete."

May it be assumed that Mr. McCabe is at present incapable of realising that the doctrine he so ably defends upon occasion is but the beginning; that no human being in this stage of existence can hope to see it complete, but we are hopeful, nay, assured, that Mr. McCabe will yet see it complete in all its beauty and wisdom. Meanwhile, Dr. Crawford and other scientists carrying this "doctrine" to a further and higher stage towards completeness, will hardly be discouraged by Mr. McCabe's attitude of mind, nor need we imagine that they will discontinue their efforts until he favours them with his blessing.

THE CRAWFORD EXPERIMENTS.

CONFIRMATION OF SOME OF THE RESULTS.

BY MAJOR R. E. E. SPENCER.

With reference to the letters published in *LIGHT* on July 10th and 17th from Mr. H. E. Hunt and Mr. E. Clodd, it may possibly be of interest to hear that on September 27th, 1919, and several subsequent dates, I was able to get confirmation of some of the results in connection with increase of weight experiments, published by Dr. Crawford in his second book. Both his works are, I regret, lent at the present moment, and I am, therefore, unable to give a reference to the actual experiments made at Belfast.

In my own case, Expt. LVII., Record LXV., was one of many carried out at my own house, assisted only by members of my own family.

The apparatus used was constructed in my own workshop, and I may state that I claim no powers of conjuring, expert or otherwise.

The experiment was repeated three times, and the results obtained in each case were of the same nature, though with different people different increases of weight were recorded.

The seat used by each experimenter was suspended from the apparatus by fine steel wires, four in number, all brought together by a steel ring. If normal force had been applied to this suspended seat, a swinging movement must have been given to the person sitting in the seat. Each person experimented upon felt the same sensation as though he had suddenly been "let down" vertically (the movement would be some inches), and there was no swinging motion. A suspended table was then used, human contact being made with it through an electrical tell-tale arrangement.

This experiment was repeated six times, and each time an increase of weight to the table of varying amounts was recorded. These increases in weight were, 14, 13, 20, 20, 18, and 13 lbs., and as the tell-tales were set to work with a human pressure of 8 ozs., with which pressure an electric circuit was closed and an electric bell rung, it would appear impossible for the weights given above to have been applied by human agency, conscious or unconscious, without warning being given by the bell. In no case did the bell ring.

My original records, written from notes taken at the time of the experiments, can be inspected by Mr. Edward Clodd should he care to do so.

I think we might get on quicker if those who attack the facts recorded by earnest investigators of Spiritualism were less vague in their statements. Why does Mr. Clodd not give us the names of the expert conjurers he refers to, a summary of their phenomena he has in his mind, and a definite reference to those Spiritualists whose contentions he presumably has actual knowledge of?

The position Mr. Clodd has taken up calls to mind Kipling's line in "Tomlinson": "Ye ha' heard, ye ha' read, ye ha' got, good luck!"

If Mr. Marriott can show how the increase of weight can be produced with and without human contact, and under the same conditions that obtained in Dr. Crawford's experiments and my own, it should be a very simple matter to write out a statement, giving his system, to the Press. The

forming of "a representative body of Spiritualists, scientists, and conjurers to report" seems scarcely necessary, as the method is to be explained: it is not merely that a trick is to be performed, and the audience left to find out how the result is produced.

A LIVING UNIVERSE.

THE REFLECTIONS OF AN AMERICAN SEER.

I have been reading a remarkable little brochure of some forty pages entitled "The Seer and Master: A Study of What Man Is and What He Can Be," by James B. Estee (published at 35 cents by the Azoth Publishing Company, New York, U.S.A.). Nearly half-way through it I find the following summary of the writer's points so far:—

"I have called attention to the fact that the universe is alive throughout; that states of consciousness abound everywhere in Nature; that these localised states of mind clothe themselves in appropriate forms; that at the surface of Nature the separate bodies attract the physical senses; that within the outer crust of things there is inter-communion of the various states of consciousness and that, subtending all states of mind whatever and their coarser coverings, is the Infinite Mind in which they are immersed and which is their primary source and ultimate end. These facts are now known to modern thinkers who have acquainted themselves with the data accessible to all, and they were known and widely taught by master minds no less than seven thousand years ago. The rediscovery and explanation of these things by the pioneers in science are gradually destroying the hold of materialism upon the minds of men adequately informed. It is again being recognised by scientific and lay thinkers that Truth is one and free in its essence, and double or multiple only in its manifestations in time and space."

Mr. Estee regards the brain and physical senses as the connecting media which the soul has built to bridge the distance between itself and matter. Treating of the functions of the brain, he remarks that "All things in Nature manifest a trinity in unity. The soul can effect only three general relations in its process of evolution, i.e., with physical or external nature, with other souls or intermediate nature, and with Infinite Mind or inmost nature." To correspond to these relations it has divided this wonderful upper chamber of the material body into three rooms or parts. In our waking state the soul's instrument of will and intelligence is the cerebrum. In sleep the vital energy retires to the cerebellum, and through it the soul comes into communion with the souls of other persons or things. In a still deeper stage of sleep the life currents recede from the cerebellum and centre in the primitive brain or medulla, of which the other two brains and all other parts of the body are derivatives and "through which the soul comes into relation with the Infinite Mind and discerns by direct illumination universal principles." To use the writer's picturesque phraseology the night-gate of the cerebrum is the day-gate of the cerebellum, and the night-gate of the cerebellum is the day-gate of the medulla. With the opening of that gate the soul comes to the uttermost confines of things bound and limited, and enters a stage of consciousness in which the bodily functions are subdued to their lowest terms, and the mind is aroused to the most alert and intense activity which it can endure and still retain connection with its physical body. "In this degree of mind the veil of matter is reduced to its final stage of transparency; a new world, shrouded in darkness to the ordinary physical eyes, is opened to view, and things are revealed to the soul which it is not lawful to utter except to those who have had vision of them."

How may one gain access to these deep and concealed sanctuaries of the mind; how enter into such conscious communion with the Supreme Mind that one can say with Jesus, "I and the Father are one"? Only, our author tells us, by loving truth above personal gain and purging the soul of gross passions and the heart of sordid self-seeking. But whence the love of truth, whence the victory over the lower self? Only through conscious contact with the Divine Source itself.

D. R.

MEN confident in the goodness of their own case are not afraid to give a hearing to the case of opponents.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donation: "An Old Friend," £2.

MISS ANNA CHAPIN.—On behalf of Miss Chapin we acknowledge, with thanks, a further donation of £2 from "An Old Friend."

THOSE Christians who rashly make the statement that no real evidence for the identity of a returning spirit can ever be obtained will do well to remember that this applies equally to the identity of the arisen Christ. It is about the most disastrous statement that a Christian can make.—REV. CHARLES L. TWEEDALE in his pamphlet, "Present-Day Spirit Phenomena and the Churches."

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Rev. Susanna Harris. August 8th, Mrs. Mary Gordon.

The London Spiritual Mission, 13, Pembridge Place, W. 2.—11, Mrs. Edith Marriott; 6.30, Mr. Ernest Meads. August 4th, 7.30, Mr. Horace Leaf.

Church of the Spirit, Windsor-road, Denmark Hill.—11, church service; 6.30, Mr. John Osborn.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Miss L. George, address and clairvoyance.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. P. Scholey; 6.30, Miss F. Scatterd.

Lewisham.—The Priory, High-street.—6.30, Mr. Horace Leaf.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mrs. Sutton; 6.30, Mr. Ella.

London Central (Spiritualists' Rendezvous).—3, Furnival-street, Holborn, E.C.—Friday, 30th, at 7, Mr. and Mrs. Brownjohn (Acton). August 5th, Mrs. E. Maunders.

Battersea.—640, Wandsworth-road, Lavender Hill.—11.15, circle service; 6.30, Mrs. Neville. 5th, 8.15, psychometry.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. T. W. Ella; 3, Lyceum; 6.30, Mrs. Worthington. Wednesday, 4th, 7.30, Mrs. Orłowski. Healing daily, 10 a.m. to 1 p.m., except Tuesday and Saturday.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, open circle; 3, Lyceum; 7, Mrs. Podmore, and committee meeting and members' circle Thursday, at 8, Mrs. Orłowski: "My Forty Years as a Spiritualist"; after address, members' meeting.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive. Sunday, 11 and 7, Mrs. Mary Gordon. Wednesday, 8, Mrs. Podmore. 8th, 11, Mr. Leslie Curnow; 7, Mrs. M. Crowder. 12th, garden party and treat to blind soldiers from St. Dunstan's on Primrose Hill; full particulars next week; come and assist; healing circle every Friday at 8. Lyceum, Sundays at 3.

Brighton.—Old Steine Hall, 52a, Old Steine.—11.30, healing service; 7, address, "Christ the Redeemer," Mr. J. J. Goodwin; clairvoyance by Mrs. G. Davies. Monday and Tuesday, Mrs. Davies. Wednesday, 3, healing service.

Brighton.—Athenaeum Hall.—Mr. Edmund Spencer; a special week. Sunday, 11.15 and 7 (Lyceum at 3); Tuesday, 7.45, members' circle. Wednesday, 8, public meeting. Thursday, 7.45, public circle. Friday, private readings.

NORWICH.—We are glad to hear that it is proposed to form a society for the study and investigation of Spiritualism and psychical phenomena in Norwich. Those interested are invited to communicate with Mr. H. R. Muskett, 24, Britannia-road, Norwich.

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